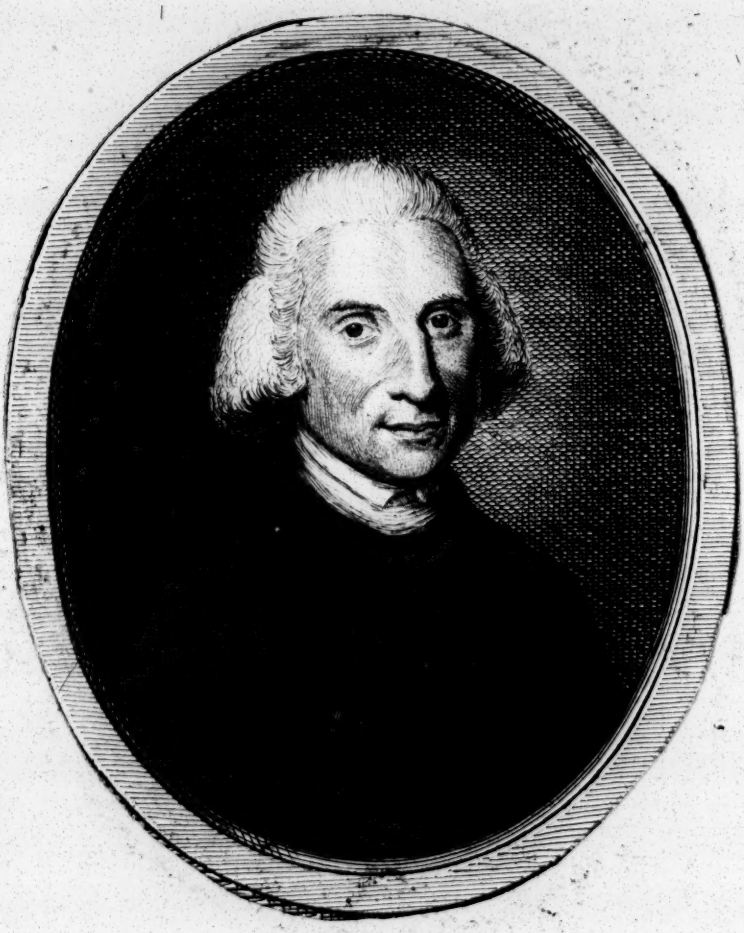
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John *Pawson

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METHODIST ARCHIVES

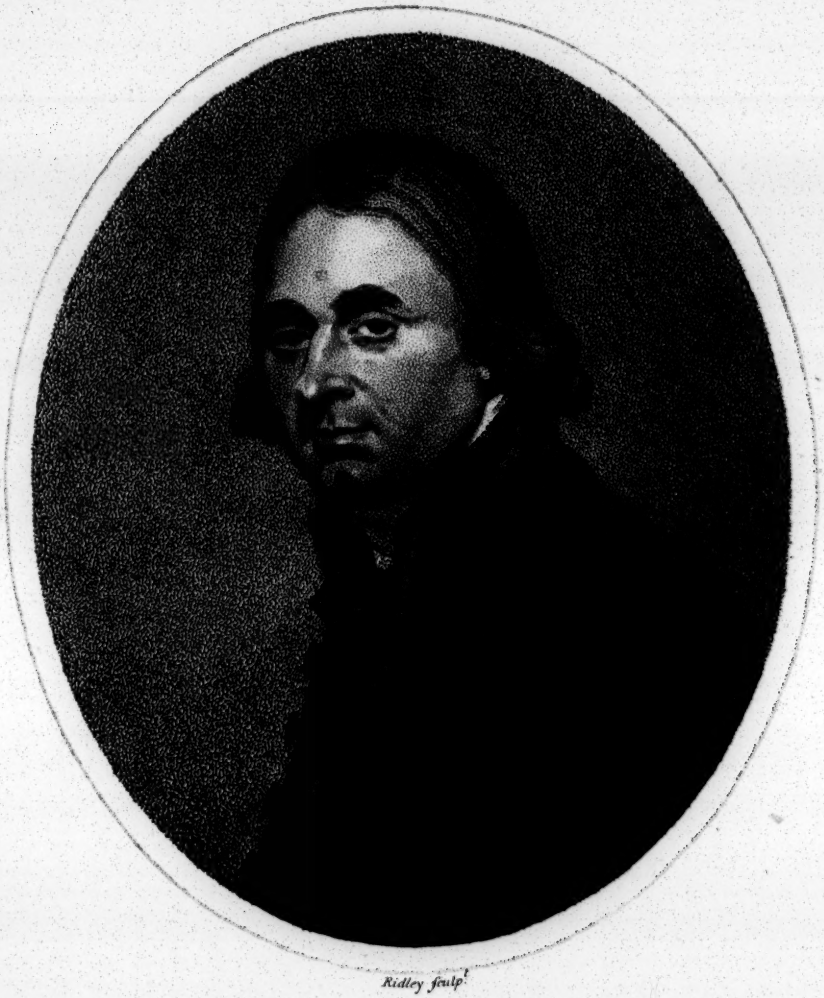
THE FIFTH VOLUME

OF THE

WORKS

OF THE

Rev. JOHN FLETCHER.



Ridley sculp.t

M.r Tho.s Rutherford,

Aged 41.

Preacher of the Gospel.

ZELOTES and HONESTUS reconciled:

OR,

An EQUAL CHECK

TO

Phariſaiſm and Antinomianiſm continued:

BEING

THE FIRST PART

OF THE

SCRIPTURE-SCALES

To weigh the Gold of Goſpel-Truth:—To balance a multitude of oppoſite Scriptures;—To prove the goſpel-Marriage of *Free-Grace* and *Free-Will*: And reſtore primitive Harmony to the Goſpel of the day.

With a PREFACE,

Containing ſome Strictures upon the Three Letters of *Richard Hill*, Eſq; which have been lately publiſhed.

By a Lover of the *whole* Truth as it is in JESUS.

"How is the moſt fine Gold changed!—Take heed that ye "be not deceived: For many ſhall come in my name, ſaying, "I am Chriſt" *doctrinal*—"I am Chriſt" *moral*—*But*, "To the "Law, and to the Teſtimony: If they ſpeak not according to "*this* Word, it is becauſe there is no Light in them," [or at leaſt becauſe] *their* "Wine is mixed with Water, and *their* ſilver is," [*partly*] "become droſs.

BIBLE.

LONDON:

Printed by G. PARAMORE, North-Green, Worſhip-Street:
Sold by G. WHITFIELD, at the Chapel, City-Road; and at the Methodiſt Preaching-Houſes in Town and Country. 1795.

Advertiſement.

IT is the Author's deſire, that the following pages ſhould be conſidered as written for all thoſe, whom they exactly ſuit. And in order to this he informs the reader, that in general,

Zelotes repreſents any zealous ſolifidian, who, through prejudice, looks upon the doctrine of *Free-will* as heretical.

Honeſtus, — any zealous moraliſt, who through prejudice alſo, looks upon the doctrine of *Free-grace* as enthuſiaſtical.

Lorenzo,—any man of ſenſe, yet unſettled in his religious principles.

Candidus,—any unprejudiced enquirer after *Truth*, who hates bigotry, and ſhould be glad to ſee the differences among Proteſtants ſettled upon rational and ſcriptural terms.

A *Solifidian* is one who maintains that we are *completely* and *eternally* ſaved [*ſola fide*] by *ſole faith*—by *faith alone*; and who does it in ſo unſcriptural a manner as to make good works unneceſſary to *eternal* ſalvation; repreſenting the *Law of Chriſt* as a mere *rule of life*: and calling *Legaliſts*, *Phariſees*, or *Heretics*, all thoſe who conſider that Law as a *Rule of Judgment*.

THE Author of the *Checks* has promiſed to his readers an anſwer to the Rev. Mr. Toplady's piece, entitled, *More Work for John Weſley*. His reaſon for poſtponing the finiſhing of *that part* of his *Logica Genevenſis*, was the importance of the *Equal Check*, which cloſes the controverſy with Mr. Hill. He ſaw life ſo uncertain, that, of two things which he was obliged to do, he thought it his duty to ſet about that which appeared to him the more uſeful. He conſidered alſo, that it was proper to have quite done with Mr. Hill, before he faced ſo able a writer as Mr. Toplady. And he hoped, that to lay before the judicious a complete ſyſtem of truth, which like the ſun, recommends itſelf by its own luſtre, was perhaps the beſt method to prove that error, which ſhines only as a meteor, is nothing but a mock-ſun: However he fully deſigns to perform his engagement in a ſhort time, if his life is ſpared.

MADELEY, Nov. 12,
1774.

A

PREFATORY EPISTLE

HUMBLY ADDRESSED

To the TRUE PROTESTANTS In *Great Britain* and *Ireland.*

Containing ſome remarks upon the diſtinguiſhing character of the true Proteſtants, and upon the contrary diſpoſition.—True Proteſtants are choſen judges of the Doctrines advanced in this book.—A ſketch of the Author's Plan.—Obſervations upon the manner in which it is executed.—General directions to the Reader.—True Proteſtants are encouraged to proteſt againſt religious abſurdities, and unſcriptural impoſitions: The Author enters a double proteſt againſt the *Antinomian* and *Phariſaic* goſpels of the day;—and continues to expreſs his love and eſteem for the good men, who, through the force of prejudice, eſpouſe and defend thoſe partial goſpels.

BRETHREN AND FATHERS,

YE know how hard the Romaniſts fought for their errors at the time of the reformation. They pleaded, that antiquity, ſynods, counſels, fathers, canons, tradition, and the church were on their ſide: And they ſo obſcured the truth by urging ſcripture-metaphors, and by quoting unguarded paſſages from the writings of the fathers, that thouſands of ſimple ſouls knew not which of the contending parties had the truth on its ſide. The great queſtion debated in thoſe days was, whether the *hoſt*, that is, the bread conſecrated by the prieſt in the Lord's ſupper, was to be worſhipped as the identical body of our Lord. The Romaniſts produced Chriſt's own words, Take and eat, *this* is *my* body:—*This* is *my* blood; drink of it.—Except you eat *my* fleſh and drink *my* blood, ye have no life in you. The

Reformers

Reformers anſwered, That thoſe expreſſions being *figurative*, it was abſurd to take them in a *literal* ſenſe; and they proved that aſſertion by appeals to *reaſon*, and to the *ſcriptures*, where the conſecrated bread is plainly called *bread*. The Romaniſts replied, that in matters of faith we muſt ſet aſide *reaſon*: And ſome of them actually decried it as the greateſt enemy to faith; while others continued to produce crude quotations from all the injudicious, inconſiſtent, over-doing fathers. The Reformers ſeeing, that at this rate, there would be no end of the controverſy, *proteſted* three things in general: 1. That right reaſon has an important place in matters of faith: 2. That all matters of faith may, and muſt be decided by ſcripture, underſtood reaſonably and conſiſtently with the context: And 3. That antiquity and fathers, traditions and counſels, canons and the churches, loſe their authority, when they depart from ſober reaſon and plain ſcripture. Theſe three general *Proteſts* are the very ground of our religion, when it is contradiſtinguiſhed from Popery. They who ſtand to them deſerve, in my humble opinion, the title of *true Proteſtants*: They are, at leaſt, the only perſons to whom this Epiſtle is inſcribed.

If the preceding account is juſt, *true* Proteſtants are all *candid*; chriſtian candor being nothing but a readineſs to hear right *Reaſon* and plain *Scripture*. Sincerely deſires to prove all things, to hold faſt that which is good, and to approve things which are excellent. Proteſtants then are never afraid to bring their Creed to a *reaſonable* and *ſcriptural* teſt. And, conſcious that the mines of natural and revealed religion are not yet exhauſted, they think with the apoſtle, that if any man ſuppoſes he has learned all that he ſhould know, "he is vainly puffed up in his fleſhly mind, and knows nothing yet as he ought to know."

Hence it is, that of all the tempers which true Proteſtants abhor, none ſeems to them more deteſtable than that of thoſe *Gnoſticks*;—thoſe pretenders to ſuperior illumination, who under the common pretence

pretence of orthodoxy or infallibility, ſhut their eyes againſt the light, think plain ſcripture beneath their notice, enter their proteſt againſt reaſon, ſteel their breaſt againſt conviction, and are ſo rooted in blind obſtinacy, that they had rather hug Error in an *old* fantaſtic dreſt, than embrace the naked Truth, *newly* emerging from under the ſtreams of prejudice:— impetuous ſtreams theſe, which the dragon caſts out of his mouth, that he may cauſe the celeſtial virgin to be carried away by the flood, Rev. xii. 15. Alas! how many profeſſors are there, who like St. Stephen's opponents, are both judges, and executioners, altho' neither able to reſiſt, nor willing to admit the truth; who make their defence by ſtopping their ears, and crying out, the temple of the Lord, the temple of the Lord are we! Who thruſt the ſuppoſed heretic out of their ſanhedrim. Who from the preſs, the pulpit, or the dictator's chair, ſend vollies of hard inſinuations or ſoft aſſertions, in hope that they will paſs for ſolid arguments. And who, when they have no more ſtones or ſnow-balls to throw at the ſuppoſed Philiſtine, prudently avoid drawing the ſword of the Spirit, retire behind the walls of their fancied orthodoxy, raiſe a rampart of ſlanderous contempt againſt the truth that beſieges them, and obſtinately refuſe either candidly to give up, or manfully to contend for, the unſcriptural tenets, which they impoſe upon others as pure goſpel!

Whether ſome of my opponents, good men as they are, have not inclined a little to the error of thoſe ſons of prejudice, I leave the candid reader to decide. They have neither anſwered, nor yielded to the argument of my Checks. They are ſhut up in their own city. Strong and high are thy walls, O myſtical Jericho; thy battlements reach unto the clouds; but *truth*, the ſpiritual ark of God, is ſtronger, and ſhall prevail. The bearing of it patiently around thy ramparts, and the blowing of rams horns in the name of the Lord, will yet ſhake the very foundation of thy towers. O that I had the honour of ſucceſsfully mixing my feeble voice with the blaſts of the champions

champions who encompaſs the devoted city! O that the irreſiſtible ſhout, *Reaſon and Scripture,—Chriſt and the Truth*, was univerſal! If this were the caſe, how ſoon would Jericho and Babylon, antinomianiſm and phariſaiſm, fall together!

Thoſe two antichriſtian fortreſſes are equally attacked in the following pages; and to you, true proteſtants, I ſubmit the inſpection of the attack. Direct me where I am wrong, aſſiſt me where I am right, nor refuſe to ſupport my feebleneſs by your ardent prayers; for, next to the Captain of our Salvation, I look to you for help and comfort.

My opponents and I, equally pretend to *proteſtantiſm*; who ſhall judge between us? Shall it be the men of the world? No: for St. Paul ſays, "I ſpeak to your ſhame: Is it ſo, that there is not a *wiſe man* among you? No, not one that ſhall be able to judge among his brethren?"—There are *wiſe men* in our deſpiſed camp *able to judge* between us; and ye are the men, honoured brethren; for ye are all willing to hear *Reaſon*, and ready to weigh *Scripture:* Therefore, on my part, I ſincerely chuſe you as judges of the preſent diſpute.

And that you may not look upon this office as unworthy of your acceptance, permit me to tell you, that our controverſy is one of the moſt important which was ever ſet on foot. To convince you of it, I need only remind you, that the *grand* enquiry, "What ſhall I do to be ſaved?" is entirely ſuſpended on this *greater* queſtion, "Have I any thing *to do*, to be eternally ſaved?" A queſtion this, which admits of three anſwers: 1. That of the *mere Solifidian*, who ſays, if we are *elect*, we have nothing to do in order to eternal ſalvation, unleſs it be to believe that Chriſt has done all for us, and then to ſing *finiſhed ſalvation:* and if we are *not elect*, whether we do nothing, little, or much, eternal ruin is our *inevitable* portion.—2. That of the *mere Moraliſt*, who is as great a ſtranger to the doctrine of *free-grace*, as to that of free-wrath; and tells you, that there is no free, initial ſalvation for us; and that

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we muſt work ourſelves into a ſtate of initial ſalvation by dint of care, diligence, and faithfulneſs.— And 3. That of their *Reconciler*, whom I conſider as a rational Bible-chriſtian, and who aſſerts: 1. That Chriſt has done the part of a ſacrificing Prieſt and teaching Prophet upon earth, and does ſtill that of an interceding and royal Prieſt in heaven, whence he ſends his Holy Spirit to act as an enlightener, ſanctifier, comforter, and helper in our hearts:— 2. That the Free-gift of initial ſalvation, and of one or more talents of ſaving grace, is come upon all thro' the God-man CHRIST, who is the Saviour of all men, eſpecially of them that believe: And 3. that our free-will aſſiſted by that ſaving grace imparted to us in the free gift, is enabled to work with God in a ſubordinate manner: ſo that we may freely [without neceſſity] do the part of penitent, obedient, and perſevering believers, according to the goſpel-diſpenſation we are under.

This is the plan of this work, in which I equally fight *pro aris & focis*, for faith and works, for gratuitous mercy and impartial juſtice, reconciling all along Chriſt our *Saviour* with Chriſt our *Judge*, heated Auguſtin with heated Pelagius, free-grace with free-will, divine goodneſs with human obedience, the faithfulneſs of God's promiſes with the veracity of his threatenings, *firſt* with *ſecond* cauſes, the original merits of Chriſt with the derived worthineſs of his members, and God's foreknowledge with our free-agency.

The plan, I think, is generous; ſtanding at the utmoſt diſtance from the extremes of bigots: It is deep and extenſive; taking in the moſt intereſting ſubjects, about which profeſſors generally divide, ſuch as the origin of evil, liberty and neceſſity, the law of Moſes and the goſpel of Chriſt, general and particular redemption, the apoſtacy and perſeverance of the ſaints, the election and reprobation maintained by St. Paul, &c. I entirely reſt the cauſe upon *proteſtant*-ground, that is, upon *Reaſon* and *Scripture*. Nevertheleſs, to ſhew our antagoniſts that we

are

are not afraid to meet them upon any ground, I prove by ſufficient teſtimonies from the Fathers and the Reformers, that the moſt eminent divines in the primitive church and our own, have paſſed the ſtraits which I point out; eſpecially when they weighed the heavy anchor of prejudice, had a good gale of divine wiſdom, and ſteered by the chriſtian mariner's compaſs *(the word of God)* more than by the *falſe lights* hung out by party-men.

If I have in any degree ſucceeded in the execution of this reconciling plan, I hope that my well-meant attempt will provoke abler pens to exert themſelves; and will excite more reſpectable divines to ſtrike heavier blows, and to repeat them, till they have given the finiſhing ſtroke to diviſions, which harden the world againſt chriſtianity, which have torn the boſom of the church for above twelve hundred years, and which have hurt or deſtroyed myriads of her injudicious children! driving ſome into phariſaic obedience, others into antinomian immorality, and not a few into open infidelity or fierce uncharitableneſs.

If a tradeſman is allowed to recommend his goods, when he does it in a manner conſiſtent with modeſty and truth, ſhall I be accuſed of ſelf-conceit if I make ſome commendatory remarks upon the following papers?—I venture to do it in the fear of God. And,

1. They are plain. I deal in *plain Reaſon*, and *plain Scripture*; and when the depth of my ſubject obliges me to produce arguments that require cloſe attention, I endeavour ſo to manage them, that they do not riſe above the reach of mechanics, nor ſink beneath the attention of divines.

2. I have been charged with widening the breaches, which the demon of bigotry has made among religious people; but, if I have done it, I take the Searcher of hearts to witneſs, that it has been with ſuch a deſign, as made our Lord bring fire upon earth,—the fire of truth, to burn the ſtubble of error, and to rekindle the flame of love. However, have

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I in years paſt made a wound *raſhly* (of which I am not yet conſcious) in this book I bind it up, and bring the *healing*, though [to proud or relaxed fleſh] *painful* balſam. This book is entirely written upon a *pacific* plan: If I ſometimes give the contending parties a keen reproof, in obedience to the apoſtolic precept, *Rebuke them ſharply*, it is only to make them aſhamed of their contentious bigotry, that I may bring them to reaſon the ſooner. And if prejudiced readers will infer from thence, that I am a bad man, and that my pen diſtils gall, I forgive their haſty concluſion: I once more ſend them back to the good men of old, who have reproved far *leſs* errors with far *greater* ſeverity, than I allow myſelf in: And I aſk, if perſons impatient of controul, do not always put wrong conſtructions upon the juſt reproofs, which they are determined to diſregard?

3. I hope that notwithſtanding the outcry raiſed againſt my former Checks, they have been of ſome ſervice to ſuch readers as are not ſteeled againſt argument and Scripture; but I flatter myſelf that, through God's bleſſing, this tract will be more uſeful: I prefer it (at leaſt) far above the others, becauſe it has far more of *God's* word, far leſs of mine: The Scriptures having ſo large a place in the following ſheets, that you will find whole Sections filled with balanced paſſages, to which, for brevity's ſake, I have added nothing but a few illuſtrations in brackets [ ].

4. My method, ſo far as I know, is new. I have ſeen ſeveral concordances, made of ſcripture *words*, but have not yet met with one of ſcripture *doctrines* upon the delicate ſubjects handled in this book. And I flatter myſelf, that, as whatever throws light upon the Bible, has always met with approbation from true Proteſtants, you will not deſpiſe this attempt to make the ſeeming contradictions of that precious book vaniſh away; by demonſtrating that they are only wiſe oppoſitions, not leſs important in the world of grace, than the diſtinction of man and wife is in the world of nature.

5. I hope that you will ſee, in the following pages, many paſſages placed in ſuch a light, as to have their force heightened, and their obſcurity removed by the oppoſition of the ſcriptures with which they are balanced; the paſſages which belong to the doctrine of *free-grace*, illuſtrating thoſe which belong to the doctrine of *free-will*, (and *vice verſa*,) juſt as the *lights* and *ſhades* of a picture help to ſet off each other. I therefore earneſtly intreat all my readers, eſpecially thoſe who read much and think little, to take time, and not proceed to a new Pair of Scriptures, till they have found out the balance of the laſt pair which they have reviewed. If they deny me this requeſt, my trouble will be loſt with reſpect to them; and through their hurry, my Scales will degenerate into a dull collection of paſſages; the very life and ſpirit of my performance conſiſting in the harmonious oppoſition of the ſcriptures, which prove my capital doctrine, that is, the Goſpel-marriage of Free-grace and Free-will. And that the reader may find out with eaſe in every couple of texts, the *hands* by which they are joined, and ſee (if I may carry the allegory ſo far) the *ring* by which their marriage is aſcertained, and their gender known, I have put, in *different characters*, the words on which the *oppoſition* or *connection* of the paired texts chiefly depends; hoping to help the reader's mind by giving his eyes a ſilent call, and by meeting his attention half way. If he exerts his powers, and

Si calida verbum
Reddiderit junctura novum: *

he will, through God's grace, profit by his labour and mine. But, I repeat it, he muſt find out the delicate *connection*, and harmonious *oppoſition* of the paired ſcriptures which I produce, or my Scales will be of as little ſervice to him, as a pair of ſcale-bottoms *without a beam*, would be to a banker, who wants to weigh a thouſand guineas.

* If a delicate connexion renders the word new to him.

6. As

6. As I make my Appeal to true Proteſtants, I lay a particular ſtreſs upon the *Scriptures*. And *there* I find a doctrine, which for a long ſucceſſion of ages has been *partly* buried in the rubbiſh of Popery and Calviniſm: I mean the doctrine of the various *diſpenſations* of divine grace towards the children of men; or of the various *talents* of ſaving grace, which the Father of lights gives to Heathens, Jews, and Chriſtians. To the obſcurity in which this doctrine has been kept, we may chiefly impute the ſelf-electing narrowneſs, and the wide-reprobating partiality of the Romiſh and Calvinian Churches. I make a conſtant uſe of this important doctrine. It is it chiefly, which diſtinguiſhes this tract from moſt polemical writings on the ſame ſubject. It is my key and my ſword. With it I open the myſteries of election and reprobation; and with it I attempt to cut the *Gordian* (ſhould I not ſay, the *Calvinian* and *Pelagian*) *knot*. How far I have ſucceeded, is yours to decide.

If theſe general obſervations, O ye true Proteſtants, make you caſt a favourable look upon my Scales; and if after a cloſe trial, you find that they contain the *reconciling truth*, and the *one* complete goſpel of Chriſt, rent by Zelotes and Honeſtus, to make the *two* partial goſpels of the day; let me intreat you to ſhew what you are, by boldly ſtanding up for *Reaſon* and *Scripture*, that is for *true Proteſtantiſm*. Equally enter your proteſt againſt the antinomian innovations of Zelotes, and the phariſaic miſtakes of Honeſtus. Theſe two champions have indeed their thouſands, and tens of thouſands at their feet; and they may unite their adverſe forces to oppoſe you, as Jews and Gentiles did to oppoſe the Prince of Peace. But, reſiſt them with the armour of righteouſneſs on the right hand and on the left, and you will *in time*, make them friends to each other and to yourſelves: I ſay *in time*, becauſe when peaceful men ruſh between fierce combatants in order to part them, they *at firſt* get nothing but blows; the confuſion for a time increaſes; and idle

ſpectators, who have not love and courage enough to ruſh into the danger, and to ſtop the miſchief, ſay that the peace-makers only add fuel to the fire of diſcord. Thus are the couragious ſons of peace *hated of all men* but of true Proteſtants, for treading in the ſteps of the divine Reconciler, whom the two rivals, Herod and Pilate, agreed to ſet at nought;—whom Jews and Gentiles concurred to crucify, inveterate enemies as they were to each other. He died, the loving Reconciler:—He died! but by his death "he ſlew the enmity,—broke down the middle wall of partition,—of twain made one new man; ſo making peace," between Herod and Pilate, between Jews and Gentiles: And ſo will *you*, honoured brethren, between Zelotes and Honeſtus, between the Calviniſts and the Pelagians, between the Solifidians and the Moraliſts; if you lovingly and ſteadily try to reconcile them. You may indeed be numbered among tranſgreſſors for attempting it. Your reputation may even die between that of the *fool* and of the *knave*,—that of the *enthuſiaſt* and of the *felon:* But be not afraid; truth and the Crucified are on your ſide. God will raiſe you ſecret friends. A Joſeph, a Nicodemus will take down the hand writing that is againſt you:—A Mary and a Solome will embalm your name; and if it is buried in oblivion and reproach, yet it will riſe again the third day.

If God is for you, fear not then what man can *ſay* of you, or even *do* to you. Smile at antinomian preterition: Triumph in phariſaic reprobation: And when you are reviled for truth's ſake, like blunt, reſolute, loving Stephen, kneel down, and pray that the ſin of your miſtaken oppoſers may not be laid to their charge. O for the Proteſtant-ſpirit which animated confeſſors of old, carried martyrs ſinging to the ſtake, and there helped them to clap their hands in the flames kindled by the implacable abettors of error! O for a Shadrach's reſolution! The rich, glittering image towers towards heaven, and vies with the meridian ſun. Nebuchadnezzar,

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the monarch of the kings of the earth, points at the burning fiery furnace. The princes, governors, captains, judges, counſellors, ſheriffs, and rulers of provinces, in all their dazzling magnificence, increaſe the glory of his terror. The ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſic, recommends the pompous deluſion: The enthuſiaſtic multitudes are fired into univerſal applauſe: In Nebuchadnezzar's ſenſe of the word, they are all orthodox; they all believe *the goſpel of the day*, "Great is the Diana of the Babylonians." All people, nations, and languages, fall down before her. But the day is not loſt: Shadrach has not yet bowed the knee to Baal: Nor have his two friends yet deſerted him: "What three!" —Yes, *three* only. Nor are they unequally matched: —One Shadrach againſt all people! One Meſhach againſt all nations! One Abednego againſt all languages!—One Luther, one Proteſtant againſt all the world! O ye iron pillars of truth,—ye true *Proteſtants* of the day, my exulting ſoul meets you in the plain of Dura. Next to him who witneſſed *alone* a good confeſſion before Pontius Pilate, of you I learn to *proteſt* againſt triumphant error. Truth and a furnace for us! The truth,—the *whole* truth as it is in Jeſus, and a burning fiery furnace for true *Proteſtants!*

And ſhall we forget thee, O thou man greatly beloved?—Thou pattern of undaunted Proteſtants? Shall we ſilently paſs over the bold proteſt againſt the fooliſh, abſolute, irreverſible *decree* of the day? No, Daniel: We come to pay our tribute of admiration to thy bleſſed memory, and to learn of thee alſo a leſſon of true proteſtantiſm. Conſider him, my brethren. His ſworn enemies watch him from the ſurrounding palaces; but he believes in the Lion of the tribe of Judah, and his fearleſs ſoul has already vanquiſhed their common lions. He opens his window, he looks towards deſolate Jeruſalem, with bended knees he preſents his daily ſupplication for her proſperity, with uplifted hands he enters his

Jewiſh proteſt againſt the *Perſian ſtatute*; and, animated by his example, I enter my *Chriſtian* proteſt againſt the *Calvinian* decree.

"If Daniel in ſight of the lions, durſt teſtify his contempt of an abſurd and cruel decree, wantonly impoſed upon his king; by which decree the king hindered his ſubjects from offering any true prayer for a month, under pretence of aſſerting his own abſolute ſovereignty; ſhall I be aſhamed to enter my *proteſt* againſt a worſe decree, abſurdly impoſed upon the Almighty on the very ſame abſurd pretence?—A decree which hinders *the Saviour of the world* from *praying for the world?*—A decree which Calvin himſelf had the candor to call "*horribile decretum?*" O how much better is it to impoſe upon an earthly king a decree reſtraining the Perſians from praying aright *for thirty days*, than to impoſe upon the King of kings a decree hindering the majority of men, in all countries and ages, from praying once aright *in all their life!* And if Darius ſtained his goodneſs by enacting, that thoſe who diſobeyed his *unforcible* decree, ſhould be caſt into the den of lions, and devoured in a moment; how do they ſtain God's goodneſs, who teach us as openly as they dare, that he will caſt into the den of devils, and cauſe to be devoured by flames unquenchable, all thoſe whom his *forcible* decree binds either not to pray at all, or to offer up only hypocritical prayers?—I PROTEST againſt *doctrines of grace*, which cannot ſtand without ſuch *doctrines of wrath*.—I PROTEST againſt an exalting of Chriſt, which ſo horribly debaſes God.—I PROTEST againſt a new-fangled-goſpel, which holds forth a robe of *finiſhed ſalvation*, lined with ſuch irreverſible and *finiſhed damnation*."

Again: "If Moſes had courage enough in a heathen country, and in the midſt of his enemies, to enter his PROTEST againſt the oppreſſive decree, by which Pharoah required of the Iſraelites their uſual tale of bricks, when he refuſed them fuel to burn them with: Shall I be afraid in this *Proteſtant*-kingdom,

dom, and in the midſt of my friends, to bear alſo my teſtimony againſt the error of Honeſtus?—An error this, which conſiſts in aſſerting, that our gracious God has decreed, that we ſhall work out our own ſalvation without having *firſt* life and ſtrength to work, imparted to us in a ſtate of *initial* ſalvation? —Without being *firſt helped* by his *free-grace*, to do whatever he requires of us, in order to our *eternal* ſalvation? Shall ſuch a ſuppoſed decree as this, be countenanced by a ſilence that gives conſent? No: I muſt, I do alſo enter my *proteſt* againſt it, as being contrary to divine goodneſs, derogatory to Chriſt's merits, ſubverſive of the penitent's hope, deſtructive of the believer's joy, unſcriptural, irrational. And agreeable to our tenth Article I proteſt: 1. In oppoſition to phariſaic *pride*, that we have no power to do good works, pleaſant and acceptable to God, *without* the grace of God preventing us, that we may have a good will, and working with us when we have that good will. And 2. In oppoſition to phariſaic *Bigotry* I proteſt, upon the proofs, which follow, that God's ſaving grace has appeared, in different degrees, to all men; *preventing* (not *forcing*) them, that they may have a good will, and *working with*, [Note: our church does not ſay, *doing all for*] them, when they have that good will. And I hope, that when my proteſtant brethren, are acquainted with the merits of the cauſe, they will equally approve of my anti-ſolifidian, and of my anti-phariſaic *proteſt*.

But, ſhall a blind zeal for truth carry me beyond the bounds of love? Shall I hate Zelotes and Honeſtus, becauſe I think it my duty to bear my *full* teſtimony againſt their errors? God forbid! I have entered two proteſts as a *divine*, and now permit me, my Proteſtant-brethren, to enter a third, as a plain *chriſtian*. Before the Searcher of hearts I once more *proteſt*, That I make a great difference between the perſons of good men and their opinions, be theſe ever ſo pernicious. The God who loves me,—the God whom I love,—the God of Love and Truth

teaches

teaches me to give error no quarter, and to confirm my love towards the good men who propagate it; not knowing what they do, or believing that they do God ſervice. And I humbly hope, that their good intentions will, in ſome degree, excuſe the miſchief done by their bad tenets. But in the mean time miſchief, unſpeakable miſchief is done, and the ſpreading plague muſt be ſtopped. If in trying to do it as ſoon and as effectually as poſſible, I preſs hard upon Zelotes and Honeſtus, and without ceremony drive them to a corner, I *proteſt*, it is only to diſarm them, that I may make them ſubmit to Chriſt's eaſy yoke of evangelical moderation, and brotherly kindneſs.

A polemical Writer ought to be a champion for the Truth; and a champion for the truth who draws only a wooden ſword, or is afraid lovingly to uſe a ſteel one, ſhould, I think, be hiſſed out of the field of controverſy, as well as the diſputant, who goes to Billingſgate for duſt, mud, and a dirty knife; and the wretch, who purpoſely miſſes his opponent's arguments, that he may baſely ſtab his character. I beg therefore, that the reader would not impute to "a bad ſpirit," the keenneſs which I indulge for conſcience's ſake; aſſuring him that ſevere as I am ſometimes upon the error of my antagoniſts, I not only love, but alſo truly eſteem them, Zelotes on account of his zeal for Chriſt, Honeſtus on account of his attachment to ſincere obedience, and both on account of their genuine, though miſtaken, piety.

Do not think however, that I would purchaſe their friendſhip by giving up one of my Scales, that is, one half of the Bible. Far be the mean compliance from a true Proteſtant. I hope that I ſhall ceaſe to breathe, before I ceaſe to enter proteſts againſt antinomian faith and phariſaic works, and againſt the miſtakes of good men, who for want of Scripture-ſcales, *honeſtly* weigh the truth in a *falſe* balance, by which they are deceived firſt, and with which they afterwards *inadvertently* deceive others.

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But although I would no more yield to their *baſe aſſertions* or *inconcluſive arguments*, then to *hard names* or *ſoft ſpeeches*; I hope, my honoured brethren, that they and you will always find me open to, and thankful for every reproof, admonition, and direction, which is properly ſupported by the two pillars of proteſtantiſm,—ſound *Reaſon*‡ and plain *Scripture*: For, if I may depend upon the ſettled ſentiments of my mind, and the warm feelings of my heart, I am determined as well as you, to live and die a *conſiſtent Bible Chriſtian*. And, ſo long as I ſhall continue in that reſolution, I hope you will permit me to claim the honour of ranking with you, and of ſubſcribing myſelf,

Brethren and Fathers,

Your affectionate brother, and obedient

Son in the *whole* Goſpel of Chriſt,

A TRUE PROTESTANT.

‡ By ſound reaſon I mean the light of the world—the true light which enlightens every man that comes into the world.

POSTSCRIPT,

Containing ſome ſtrictures upon a new Publication of Richard Hill, Eſq.

SOME time after I had ſent this epiſtle to the preſs, one of my neighbours favoured me with the ſight of a pamphlet, which had been hawked about my pariſh by the news-man. It is entitled "Three Letters written by Richard Hill, Eſq; to the Rev. John Fletcher," &c. It is a ſecond Finiſhing Stroke, in which that gentleman gives his "reaſons for declining any farther controverſy relative to Mr. Weſley's principles." He quits the field: but it is like a brave Parthian. He not only ſhoots his own arrows as he retires, but borrows all thoſe of two perſons whom he calls "a very eminent miniſter in the church of England," and "a lay gentleman of great

great learning and abilities." As I ſee neither argument nor ſcripture in the performance of thoſe two new auxiliaries, I ſhall take no notice of their ingrafted productions.

With reſpect to Mr. Hill's arguments they are the ſame which he advanced in his Finiſhing Stroke: Nor need we wonder at his not ſcrupling to produce them *over again*, juſt as if they had been overlooked by his opponent; for in the firſt page of this book he ſays, "I have not read a ſingle page, which treats on the ſubject ſince I wrote my *Finiſhing Stroke*." But, if Mr. Hill has not read my anſwer to that piece, ſome of our readers have; and they may remember, that the *crambe repetita*,—I mean his ſuppoſition, that St. Paul and St. John held Dr. Criſp's doctrinal peculiarities, is anſwered in the Vth Check, Part I, from page 2, to page 9.—As for his common plea taken from the objection, Who hath reſiſted his will? it is anſwered in *this* book.

As Mr. Hill's arguments are the ſame, ſo are alſo his perſonal charges. After paſſing ſome compliments upon me as an "*able defender*" of Mr. Wefley's principles, he continues to repreſent me as "proſtituting noble endowments to the advancing of a party." He affirms [ſtill without ſhadow of proof] that he has "detected many miſrepreſentations of facts throughout my publications." He accuſes me of uſing "unbecoming artifices, much declamation, chicanery, and evaſion," and ſays, "Upon "theſe accounts I really cannot with any degree of "ſatisfaction, &c. read the works of one, who, I "am in continual ſuſpicion, is endeavouring to "miſlead me by falſe gloſſes and pious frauds."—If I were permitted to put this argument in plain Engliſh, it would run thus: I beſpatter my opponent's character, therefore his arguments are dangerous and not worth my notice: I do not find it eaſy to overthrow one of the many Scriptures, which he has produced againſt Antinomianiſm, but I can ſet them all aſide at a *Finiſhed Stroke*; for I can ſay, "The ſhocking miſrepreſentations and calumnies

"you

"you have been guilty of, will for the future pre-
"vent me from looking into any of your books, if
"you ſhould write a thouſand volumes. So here
"the controverſy *muſt end*." Fin. Stroke, p. 40.
—When Mr. Hill had explained himſelf ſo clearly about his reaſon for declining the controverſy, is it not ſurpriſing that he ſhould ſuffer his bookſeller to get *ſix-pence* for a new pamphlet, "ſetting forth Mr. Hill's reaſons for declining any farther controverſy relative to Mr. Weſley's principles,"—i. e. to Mr. Weſley's *anti-ſolifidian* doctrine, of which I profeſs myſelf the Vindicator?

But another author vindicates thoſe principles alſo. It is Mr. Olivers, whom Mr. Hill calls "one Thomas Oliver, alias Olivers." This author, was 25 years ago a mechanic, and [like "*one*" Peter, "*alias*" Simon, a fiſherman; and "*one*" Saul, "*alias*" Paul, a tent-maker] has had the honour of being promoted to the dignity of a preacher of the goſpel; and his talents, as a writer, a logician, a poet, and a compoſer of ſacred muſic, are known to thoſe who have looked into his publications. Mr. Hill informs the public why he takes as little notice of this able opponent's arguments as he does of mine: and the "*reaſon*" he "ſets forth," is worthy of the cauſe which he defends. *En argumentum palmarium!* I ſhall "not" ſays he, "take the leaſt "notice of him, or read a line of his compoſition, "any more than, if I was travelling on the road, I "would ſtop to laſh, or even order my footman to "laſh, every impertinent little quadruped in a vil-"lage, that ſhould come out and bark at me; but "would willingly let the contemptible animal have "the ſatisfaction of thinking he had driven me out "of ſight." How lordly is this ſpeech! How ſurpriſing in the mouth of a good man, who ſays to *the Carpenter*, My Lord and my God! When the author of "*Goliah Slain*" dropped it from his victorious pen, he had forgotten the *voluntary humility*, for which *his* doctrines of grace are ſo conſpicuous? Or did he come off in triumph from the ſlaughter of

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the gigantic Philiſtine?—O ye Engliſh Proteſtants ſhall ſuch *lordly* arguments as theſe, make you ſubmit to Geneva-*ſovereignity?* Will you be "*laſh'd*" by ſuch *ſtately* logic as this, to the foot of the great image, upon whoſe back you ſee *abſolute Preterition* written in ſuch large characters? Will you ſuffer reaſon and ſcripture to be whipped out of the field of controverſy in this *deſpotic* manner? Shall ſuch *imperial* cords as theſe, bind you to the horns of an altar, where myriads of men are intentionally ſlain before they are born, and around which injudicious worſhippers ſo ſing their unſcriptural ſongs about *finiſhed ſalvation*, as to drown the diſmal cries of enſured deſtruction and finiſhed damnation!

Mr. Hill's performance is cloſed by "a ſhocking, not to ſay blaſphemous confeſſion of faith," in Ten articles, which he ſuppoſes "muſt inevitably be adopted, if not in expreſs words yet in ſubſtance, by every Arminian whatſoever," eſpecially by Mr. Weſley, Mr. Sellon, and myſelf. As we deſire to let true Proteſtants ſee the depth of our doctrine, that they may ſide with us if we are right, or point out our errors if we are wrong, I deſign to produce that creed in the ſecond part of this work; frankly adopting what is agreeable to our principles, and returning to Mr. Hill, the errors which his inattention makes him conſider as neceſſary conſequences of *our* doctrines of grace.

With reſpect to the three letters, which that gentleman has publiſhed to ſet forth his reaſons for declining the controverſy with me, what are they to the purpoſe? Does not the firſt of them bear date, "July 31, 1773." Now I beg any unprejudiced perſon to decide if a *private* letter, written in July 31, 1773, can contain a reaſonable overture for *declining the controverſy*, when the *Finiſhing Stroke*, which was given me *publicly*, and bears date January 1, 1773. contains (page 40) this explicit and *final declining* of it. "So *here* the *controverſy muſt end*, "at leaſt it *ſhall end for me*. You may miſquote, "and miſrepreſent whomſoever and whatſoever you "pleaſe,

"pleaſe, and you may do it with impunity; I *aſ-*
"*ſure you*, I ſhall give *myſelf no trouble to detect*
"*you.*" If I had received this *finiſhing ſtroke* in January, the controverſy was "*declined*" in January on the abovementioned *bitter* reaſon. Mr. Hill cannot then reaſonably pretend to have offered to decline it in July, ſix or ſeven months after this, from *ſweet* reaſons of brotherly kindneſs, and love for peace. "But in July Mr. Hill wrote to *his* bookſeller to ſell no more of any of *his* pamphlets which relate to the Minutes." True: but this was not *declining the controverſy*; and here is the proof: Mr. Hill ſtill profeſſes "*declining any farther controverſy about the Minutes*," and yet in this his laſt publication, page 11th, he advertiſes the ſale of all the books which he has written againſt them, from the *Paris Converſation* to the *Finiſhing Stroke*. Therefore, Mr. Hill himſelf being judge, *declining the controverſy* and *ſtopping the ſale of* his *books* are different things.

Concerning the three letters I ſhall only add, that I could wiſh Mr. Hill had publiſhed my anſwers to them, that his readers might have ſeen, I have not been leſs ready to return his *private* civilities, than to ward off his *public* ſtrokes. In one of them in particular, I offered to ſend him my anſwer to his *Finiſhing Stroke* before it went to the preſs, that he might let me know if in any thing I had miſunderſtood or miſrepreſented him; promiſing to alter my manuſcript upon any juſt animadverſion that he might make upon it; becauſe after his *Finiſhing Stroke*, he could not make a *public* reply without breaking his word. And it is to this propoſal, that he replies thus in his ſecond letter, "As you intend to introduce my worthleſs name into your next publication, I muſt beg to decline the obliging offer you make of my peruſing your manuſcript."

With reſpect to that gentleman's character, this after-clap does not alter my thoughts of it. I cannot but ſtill love and honour him on *many*, *very* many accounts. Tho' his warm attachment to what

he calls "the doctrines of grace," [and what *we* call "the doctrines of *limited* grace and *free-wrath*"] robs him, from time to time, of *part* of the moderation, patience, and meekneſs of wiſdom, which adorn the *complete* chriſtian character; I cannot but conſider him as a very valuable perſon. I do not doubt but, when the paroxiſm of his calviniſtic zeal ſhall be over, he will be as great an ornament to the church of England in the capacity of a gentleman, as he is to civil ſociety in the capacity of a magiſtrate. And juſtice, as well as love obliges me to ſay, that in the mean time he is in ſeveral reſpects a pattern for all gentlemen of fortune; few equalling him in devoting a large fortune to the relief of the poor, and their leiſure hours to the ſupport of what they eſteem the truth. Happy would it be for him and for the peace of the church, if to all his good qualities he always added "the ornament of a meek and quiet ſpirit;" and if he ſo far ſuſpected his orthodoxy, as to condeſcend to weigh himſelf in the *Scripture Scales*.

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EQUAL CHECK, &c.

PART THE SECOND:

OR, THE FIRST PART OF THE

SCRIPTURE SCALES.

SECTION I.

The cauſe of the miſunderſtandings of pious Proteſtants:—The contrary miſtakes of Zelotes and Honeſtus, who are invited to try their doctrines by the Scripture Scales:—The manner of uſing them, and the need of them in our days.

FIRST, and ſecond Cauſes, leading and ſubordinate Motives, may perfectly agree together. The hinder wheels of a chariot need not be taken off, becauſe they are not the fore wheels. It would be abſurd to pull down the *left* wing of a palace, merely becauſe it is oppoſed to the *right*. And a man makes himſelf ridiculous, who deſtroys one of his ſcales becauſe it accidentally outweighs the other. For both ſcales may recover their equilibrium, and anſwer the beſt of purpoſes.

Such, If I miſtake not, is the neceſſary diſtinction, and ſuch the nice union, that ſubſiſt between thoſe two oppoſite, and yet harmonizing; exploded, and yet capital doctrines of the goſpel, which we call *Free-grace* and *Free-will*. To demonſtrate that their due conjunction in our hearts, forms the ſpiritual marriage of *faith*, and gives birth to all good works, I have ventured upon the conſtruction of the SCALES, which the reader will find in theſe pages. If their *compoſition* is human, their *materials*

are divine; for they conſiſt of plain Scriptures, chiefly placed under two heads of doctrine, which, for their juſtneſs and importance, may be called the WEIGHTS OF THE SANCTUARY. 1. *Our ſalvation is of God.* 2. *Our damnation is of ourſelves.* The *firſt* of theſe propoſitions is inſeparably connected with the doctrine of *Free-grace*, nor can the *ſecond* ſtand, but upon the doctrine of *Free-will*; two doctrines theſe, which the moraliſts and the ſolifidians have hitherto thought incompatible; and about which ſome of them have contended with the utmoſt acrimony of temper and language.

Even men of piety have raſhly entered the liſts, ſome againſt *Free-grace*, others againſt *Free will*; warmly oppoſing what they ſhould have mutually defended. The cauſe of their miſunderſtanding is very ſingular. They are good men upon the whole, therefore they can never oppoſe Truth *as Truth*: And, as they are not deſtitute of charity, they cannot quarrel merely for quarrelling's ſake. Whence then ſprings their continual conteſt? Is it not from groſs partiality, exceſſive jealouſy, wilful inattention, and glaring prejudice? They will not look goſpel-truth full in the face: They are determined to ſtand on either ſide of her, and by that means, ſeldom ſee above the half of her beauty.

But all proteſtants are not ſo partial: For, while the Solifidians gaze upon the *ſide-face* of Chriſtianity on the *right* hand, and the Moraliſts on the *left*; her unprejudiced lovers, humbly ſitting at her feet, and beholding her in full, admire the exquiſite proportion of *all* her features; an advantage this, which the oppoſite rivals can never have in their preſent, unfavourable poſition. Therefore, while a mere moraliſt conſiders as "*enthuſiaſtic rant*," the doctrine of *free grace* extolled by the ſolifidians; and while a bound-willer brands as "*dreadful hereſy*," the doctrine of *free-will* eſpouſed by the moraliſts; an unprejudiced chriſtian equally embraces the pretended "enthuſiaſm" of the one, and the imaginary "hereſy" of the other; being perſuaded,

that

that the different ſentiments of thoſe partial contenders for *free-grace* and *free-will*, are only the oppoſite truths, which form the *complete* beauty of genuine Proteſtantiſm.

This contrary miſtake of the moraliſts, and of the ſolifidians, is attended with the moſt fatal conſequences; for, as they receive only one part of the truth, they think to do God ſervice by attacking the other part, which they raſhly take for a dangerous error: And, ſo far as the influence of their contrary miſconception reaches, the *whole* truth is deſtroyed. Primitive chriſtianity, in their buſy hands, ſeems to be in as much danger of loſing her capital doctrines, as the elderly man in the fable was of loſing his hair between his two wives: One was *young*, and could not bear his partly-ſilvered locks; the other, who was *old*, wanted him to be altogether as grey as herſelf. Both accordingly fell to work; and in a little time the young wife had ſo plucked out his *white* hairs, and the old woman his *black* ones, that he remained abſolutely bald.

Will you ſee their ridiculous conduct exemplified in the religious world? Conſider Honeſtus, the ſedate moraliſt; and Zelotes, the warm ſolifidian. Honeſtus, who values the ten commandments far above the three creeds, ſeldom dwells upon Chriſt's redeeming love and atoning blood. Out of the church he rarely mentions the inſpiration of God's Spirit, or the comforts of the Holy Ghoſt; and it is well if he does not think, that our addreſſes to the Mediator are remains of papiſtical idolatry. He piques himſelf much upon his honeſty; and hoping that his *free-will*, beſt endeavours, and good works, are almoſt ſufficient to ſave him, he leaves the doctrine of a ſinner's juſtification by faith to Zelotes and St. Paul.—Zelotes flies to the other extreme. His creed is all; and, ſo far as decency permits, he inſinuates, that believers may break the firſt and ſecond commandment with Solomon, the third with Peter, the fifth with Abſalom, the ſixth and ſeventh with David, the eighth with Oneſimus, and the two

laſt with Ananias and Sapphira; in ſhort, that they may go any length in ſin, without endangering in the leaſt their title to a crown of glory. He thinks that the contrary doctrine is rank popery. Some of his favourite topics are: 1. God's *unconditional election* of ſome to *finiſhed ſalvation*; an election this, which neceſſarily includes God's *unconditional appointment* of the reſt of mankind to *finiſhed damnation*:—2. An *unchangeable fondneſs* of God, and a *partial atonement* of Chriſt, for a comparatively ſmall number of the children of men; a fondneſs and an atonement theſe, which include alſo an *unchangeable wrath* againſt, and an *abſolute reprobation* of all the world beſides:—And 3. a zealous decrying of free-will and ſincere obedience, under the ſpecious pretence of exalting Chriſt and free grace. As for the *juſtification* of a *Believer* by *works, and not by faith only*, he leaves it to Honeſtus, Bellarmine, and St. James.

If the ſum of Chriſt's religion is, *Cordially believe*, and *Sincerely obey*; and if Honeſtus makes almoſt nothing of *ſaving faith*, while Zelotes makes next to nothing of *ſincere obedience*, is it not evident that between them both, genuine Proteſtantiſm is almoſt deſtroyed? If I may compare Chriſtianity to the woman, that St. John ſaw in one of his viſions; how barbarouſly is ſhe uſed by thoſe two partial lovers? Both pretend to have the greateſt regard for her: Both have publicly eſpouſed her: Both perhaps, equally recommend her from the pulpit: But alas, both, tho' without any bad deſign, uſe her with the greateſt unkindneſs; for, while Honeſtus diveſts her of her peculiar *doctrines* and *myſteries*, Zelotes robs her of her peculiar *precepts* and *ſanctions*: Thus the one (if I may carry the allegory ſo far) puts out her right; and the other, her left eye: The one ſtabs her in the right ſide; and the other, in the left: And this they do upon a ſuppoſition, that as ſoon as all their dreadful operations ſhall be performed, Chriſtianity will ſhine in the perfection of her native beauty.

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While the heavenly woman, mutilated by thoſe partial lovers, lies thus bleeding and deformed in the midſt of ſpiritual Egypt, Lorenzo caſts his eyes upon her, and ſtarting back at the ſight, he wiſely proteſts, that he cannot embrace ſo deformed a religion: and it is well, if, in this critical moment, a painted Jezebel, who courts his affections, does not enſnare his unwary ſoul. She *calls* herſelf *Natural Religion*, but her right name is *Scepticiſm* in infancy, *Infidelity* in youth, *Fataliſm* in ripe years, and *Abaddon* in old age: Guilty, thrice guilty will Honeſtus and Zelotes prove, if they continue to drive the heſitating youth into the arms of that ſyren, by continuing to render *Chriſtianity* monſtrous in his eyes!

O miſtaken men of God, before you have cauſed Lorenzo's ruin, be perſuaded to review your doctrine; nor refuſe to weigh it in the balance of the Sanctuary. If fine gold loſes nothing in the fierceſt fire, what can your ſentiments loſe in my Scripture Scales? Let *cheats* dread to have their weights tried by the royal ſtandard; but do not *you* ſtart from the trial. I acknowledge your *honeſty* before hand. If your weights ſhould prove falſe, your reputation is ſafe. My readers will do you juſtice; they will perceive, that, far from having had any intention to deceive others, you yourſelves have been the dupes of your own prejudice; thus will your miſtakes be found out to your profit, and not to your ſhame.

The error of Honeſtus and that of Zelotes being oppoſite, ſo muſt be their method of uſing the Scripture Scales. Honeſtus who inclines to the neglect of Chriſt, and to the contempt of free-grace, muſt weigh himſelf againſt the Scriptures which follow No. I, and batter down phariſaic dotages; That is, he muſt read thoſe ſcriptures over with attention; aſking his conſcience, if he honeſtly inſiſts upon them as the *primary* truths of Chriſtianity; and if he may not rank with *modern phariſees*, ſo far as he oppoſes or deſpiſes thoſe Scriptures.—

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On the other hand, Zelotes, who leans to the diſregard of ſincere obedience, good works, and free-will, muſt weigh himſelf againſt N°. II, under which he will find the Scriptures, that oppoſe the antinomian deluſion; confeſſing that, ſo far as he ſets them aſide, he clips away the *ſecondary* truths of the goſpel, mangles Bible-chriſtianity, and ſtrengthens the hands of immoral goſpellers and flagitious antinomians.

If Zelotes and Honeſtus will not weigh their doctrine in the Scripture Scales, Candidus will do it for them. Prejudice has not yet captivated him, nor is he unacquainted with church-hiſtory: He believes, that the Pope himſelf is not infallible: He knows all that glitters as goſpel is not goſpel-gold: He remembers, that for ſeveral hundred years, the worſhip of a conſecrated wafer was eſteemed a capital part of "orthodoxy" all England over; and he has obſerved, that the cautions of my motto are particularly given with reſpect to thoſe, who ſay, *I am Chriſt*, i. e. "I repreſent him as his goſpel-miniſter, his faithful ambaſſador; I thank God that "I am not like that Methodiſt ranter, or that dreadful heretic." In a word, Candidus is modeſt enough not to think any part of Scripture beneath his notice; and he is not ſuch a bigot, as to ſuppoſe it a crime to compare ſpiritual things with ſpiritual; and to make the candle of truth burn brighter, by ſnuffing away the black excreſcence of error.

To you therefore, Candidus, I particularly dedicate my Scripture Scales. Deſpiſe them not at a time, when the goſpel-gold, the coin current in the church, is far lighter in proportion, than the material gold was laſt year in theſe kingdoms:—at a time when the antinomians have ſo filed away the arms of the King of kings, that it is hard to diſtinguiſh whether they are quartered with a *dove*, a *gooſe*, or a *hawk*; a *lamb*, a *lion*, or a *goat*:—At a time when the ſolifidians have ſo clipped the royal motto, that many inſtead of HOLINESS, inadvertently read

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FILTHINESS *unto the Lord*:—At a time when, on the other hand, phariſaic moraliſts make it their buſineſs ſo to deface the head of the King of Saints, on the goſpel-coin, that you might take it for the head of Seneca, or that of M. Antonine:—At a time, when dealers in orthodoxy, publicly preſent you with one half of the golden truth, which they want to paſs for the whole:—At a time, when ſome openly aſſert, that dung is gold,—that impure doctrines are the pure goſpel; and that gold is "dung,"—that good works are "droſs:"—At *ſuch* a time, I ſay, ſtand upon your guard, Candidus: Beware of men; beware of *me*; nor uſe my Scales till you have tried them by the Old and New Teſtament, thoſe balances of the Sanctuary, which you have at home. But if upon cloſe examination you find that they differ chiefly in cheapneſs, ſize and conveniency, adopt the invention; and when you are going to read a religious book, or to hear a ſermon, imitate the prudent trader, who goes to receive money; take your ſcales and uſe them according to the following directions.

1. Keep them even. Let not the ſtrings of your entangled affections for this or that preacher, or your attachment to one or another party, give a haſty preponderance to either ſcale. *Fairly* ſuſpend your judgment till it honeſtly turn by the full weight of truth and evidence. Conſider, that "the Lord is a God of knowledge, by whom actions are weighed;" and call upon him for impartiality; remembering, that, "with what meaſure ye mete, it ſhall be meaſured to you again."

2. Pleaſe to obſerve, that preaching the doctrines which follow No. I, does not prove that a miniſter is an *antinomian*; any more than preaching the doctrines which follow No. II, proves that he is a *phariſee*; but only preaching them in ſuch a manner as directly or indirectly attacks, oppoſes, or explains away the doctrines in the other ſcale; in open defiance of one half of the ſcriptures, which repreſent *free-grace* and holy *free-will*, as the *flux* and *reflux*

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of divine grace, by which alone the city of God flouriſhes, and thro' which only her commerce with heaven can be profitably carried on. If therefore you hear a man ſay, "I was by nature a child of wrath, and by practice the chief of ſinners;—Not by works of righteouſneſs which I have done, but by grace I am ſaved," &c. ſet him not down for a ſon of voluntary humility: And if he cries out, "I have lived in all good conſcience unto this day.—Touching the righteouſneſs which is in the law,—I am blameleſs:—Be followers of me:—Work out your own ſalvation;—In ſo doing you ſhall ſave yourſelf," &c. Do not rank him with the bare-faced ſons of pride: but look into both Scales, and if you find that he honeſtly uſes *all* the weights of the ſanctuary, and does the *two* goſpel-axioms juſtice, as St. Paul; acknowledge him "a workman who needeth not to be aſhamed, rightly dividing the word of truth."

3. Conſider times, perſons, places, circumſtances, and ſubjects: Nor imitate the unreaſonable ſcrupuloſity of the man, who will make no more allowance for the fair wear of a good old guinea, than for the felonious diminiſhing of the coin that was delivered laſt week at the mint. Do not make a man an offender for a word, or a phraſe: No not for ſuch unſcriptural phraſes as "The *imputed* righteouſneſs of Chriſt," and "*Sinleſs* perfection." Nor forget, that, although error is never to be propagated, yet all the branches of truth can never be diſplayed at once: and grant a man time to unfold his ſentiments, before you accuſe him of countenancing phariſaic and antinomian dotages: Otherwiſe you might charge St. Paul with Solifidianiſm, and Chriſt himſelf with phariſaical errors.

4. Above all, remember, that, altho' you have all orthodoxy and all faith, you are nothing without humility and love: Therefore, when you weigh a preacher's doctrine, throw into his ſcale two or three grains of the charity that is not puffed up, thinketh no evil, and hopeth all things conſiſtently with ſcripture

ture and reaſon. If you neglect this caution, you will ſlide into the ſeverity of a lordly inquiſitor; or at leaſt into the implicit faith of a tame papiſt: And the moment this is the caſe, throwing one ſcale away, and caſting all your weights into the other, you will become a blind follower of the firſt warm preacher, that ſhall hit your fancy, work upon your paſſions, foment your prejudices, tickle your itching ears, or encourage your party-ſpirit; whether he be Honeſtus or Gallio, Elymas or Zelotes.

SECTION II.

Containing ſome general obſervations upon God's Free-Grace and our perſonal Free-Will, which are repreſented as the original cauſes of Salvation and Damnation.

CICERO, heathen as he was, aſſerted, that there is no great, and conſequently no good man [ſine aliquo afflatu divino] without ſome influence from the Deity. This influence our Church calls *inſpiration*; ["Cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit;"] and St. Paul calls it *Grace*, giving that name, ſometimes to the fountain of divine goodneſs, and ſometimes to the innumerable *ſtreams*, which flow from that eternal fountain. A man muſt then be darker than a thoughtful heathen, and as blind as an atheiſt, if he abſolutely denies the exiſtence of divine *Grace*. And on the other hand, if we deny, that there is in man a power to will or to chuſe, the words I will, I chuſe, I will not, I refuſe, which are in every body's mouth, will prove us *perverſe*. Now, if there is ſuch a thing as *grace* in God, and *will* or power of chuſing in man; both that *grace* and that *will* are *free:* The nature of the thing, and the well-known meaning of the words, imply as much. A bounty, which we are *obliged* to beſtow, hardly deſerves the name of *grace* or *favour*; and a choice, to which we are *forced*,—a choice, which is not accompanied with an *alternative*, deſerves the name

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of *neceſſity* or *compulſion*, better than that of *will*, *choice*, or *liberty*.

Again: Are not *God's grace* and *man's will* perpetually mentioned, or alluded to by the ſacred writers? Nay, does not Honeſtus himſelf ſometimes indirectly ſet his ſeal to the doctrine of free-grace, when he implores divine mercy at the foot of the throne of grace? And warmly as Zelotes exclaims againſt the doctrine of free-will, does he not frequently grant that there is ſuch a thing as choice, liberty, or free will in the world? And if there be, is not this *choice*, *liberty*, or *free will*, the reverſe of *neceſſity*, as well as of *unwillingneſs*? If I *freely* chuſe to blow my brains out, is it not evident that I have a *liberty not* to commit that crime, as well as a *willingneſs* to do it? Would not Zelotes expoſe his good ſenſe by ſeriouſly aſſerting, that, if he were in priſon, a *willingneſs* to continue there would make him *free*; unleſs, together with that *willingneſs*, he had a power to go out if he pleaſed? And is it right in him to impoſe the doctrine of *neceſſity* upon the ſimple, by playing upon the double meaning of the word *free*? I beg leave to explain this a little more.

According to the *full* meaning of the word *Free*, can it be ſaid with any propriety, that Judas went *freely* to hell, if he never had power to go to heaven? Or that David went *freely* to heaven, if he was always hindered by an abſolute, irreſiſtible decree from going to hell? And alluding to mechanical freedom, I aſk, Was the motion of thoſe ſcales ever *free*, which never were as free to aſcend as deſcend? Does not experience convince us, that, when one ſcale is kept from freely deſcending, the oppoſite ſcale is by the ſame means kept from aſcending freely? Is it not evident, from the ſame rational principles, that no ſinner can, freely chuſe death in the error of his ways, who has not power to chuſe life; a free choice of death, neceſſarily implying a free refuſal of life; and a free choice of life, neceſſarily ſuppoſing a free refuſal of death, in a ſtate of temptation

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and probation? And is not this doctrine perfectly agreeable to such scriptures as these, He shall know to refuse the evil and chuse the good:—*Chuse* whom you will serve:—Because ye *refused*, &c. and *did not chuse* the fear of the Lord, &c. therefore shall they eat the fruit of *their own* way, and be filled with *their own* devices?

Upon the preceding observations, seconded by the arguments which shall follow:—upon the consent of all judicious and good men, who sooner or later grant, that there are such things as God's *grace*, and man's *unnecessitated choice*; and consequently such things as *Free-grace* and *Free-will* in the moral world:—upon the repeated testimonies of the most pious christians of all denominations, who agree, that we ought to give God the glory of our salvation, and to keep to ourselves the blame of our damnation:—and upon almost numberless declarations of the scriptures, I rest these two propositions, which, if I mistake not, deserve the name of *Gospel-axioms*; 1. Our salvation is *originally* of God's *Free-grace*:—2. Our damnation is *originally* of our own *Free-will*.

Honestus, who believes in general that the Bible is true, cannot decently oppose the first axiom: for, according to the scriptures, God's *Free-grace* gave Christ freely *for us*, and *to us*:—*For* us, that he might be a propitiation for the sins of the whole world:—And *to* us, that, by "the light which enlightens every man that comes into the world," the strong propensity to evil, which we had contracted by the fall of Adam, might be counterbalanced; and that, by "the saving grace of God, which has appeared to all men, we might, while the day of salvation lasts, be blessed with a gentle bias to good, to counteract our native bias to evil; and be excited by internal helps, external calls, and gracious opportunities, to resist our evil inclinations, to follow the bias of divine grace, and to "work out our own salvation with fear and trembling," in due subordination to the Saviour and his grace.

Nor can Zelotes, who profeſſes a peculiar regard for God's glory, reject the ſecond goſpel-axiom with any decency: For, if our own *free-will* makes us *freely* and unneceſſarily neglect ſo great ſalvation as Chriſt *initially* imparts to us, and offers *eternally* to beſtow upon us, on the gracious terms of the goſpel; is it not ridiculous to exculpate us by charging either God or Adam, or both together, with our damnation? And do we not caſt the moſt horrible reflection upon the Judge of the earth, and the Father of mercies, if we ſuppoſe, that he has appointed a day to judge the world in righteouſneſs, and ſentence to the gnawings of a worm that dieth not, and to the preyings of a fire that is not quenched, numberleſs myriads of his poor creatures, merely for *wanting* a faith, which he determined they ſhould never have: or for *doing* what they could no more help to do, than a pound can help weighing ſixteen ounces.

Impartially read any one book in the Bible, and you will find that it eſtabliſhes the truth of the two following Propoſitions:

1. God hath *freely* done great things *for* man; and the ſtill greater things which he *freely* does for believers, and the mercy with which he daily crowns them, juſtly entitle him to all the honour of their ſalvation; ſo far as that honour is worthy of the *primitive* Parent of good, and *Firſt Cauſe* of all our bleſſings.

2. He *wiſely* looks for ſome return *from* man; and the little things, which obſtinate unbelievers refuſe to do, and which God's preventing grace gives them ability to perform, juſtly entitle them to all the ſhame of their damnation. Therefore, altho' their *temporal* miſery is *originally* from Adam; yet their *eternal* ruin is *originally* from themſelves.

The *firſt* of thoſe Propoſitions extols God's *Mercy*, and the *ſecond* clears his *Juſtice*: while both together diſplay his *Truth* and *Holineſs*.—According to the doctrine of *free-grace*, Chriſt is a *compaſſionate*

onate Saviour: according to that of *free-will*, he is a *righteous Judge*.—By the *firſt*, his rewards are *gracious*; by the *ſecond*, his puniſhments are *juſt*.—By the *firſt*, the mouths of the bleſſed in heaven are opened to ſing *deſerved* hallelujahs to God and the Lamb: And by the *ſecond*, the mouths of the damned in hell are kept from uttering *deſerved** blaſphemies againſt God and his Chriſt.—According to the *firſt*, God remains the genuine Parent of *Good:* And according to the *ſecond*, devils and apoſtate men, are ſtill the genuine authors of *evil*.—If you explode the *firſt* of thoſe propoſitions, you admit phariſaic dotages, and ſelf-exalting pride; if you reject the *ſecond*, you ſet up antinomian deluſions, and voluntary humility: But if you receive them both, you avoid the contrary miſtakes of Honeſtus and Zelotes, and conſiſtently hold the ſcriptural doctrines of faith and works;—free-grace and free-will;—divine mercy and divine juſtice;—a ſinner's impotence and a ſaint's faithfulneſs.

* I do not mean that any blaſphemy againſt God *is deſerved*; but that, according to all our ideas of juſtice, this WOULD BE the caſe, if the doctrine of Free-will were falſe. For, ſuppoſing men and angels are not endued with *free*-agency, is it not evident, that they are mere inſtruments in the hand of a ſuperior, irreſiſtible agent, who works wickedneſs in and by them, agreeably to this unguarded propoſition of Eliſha Coles, "*All things* were preſent with God from eternity; and his decree the *cauſe* of their *after-exiſtence:*" And does not Reaſon cry aloud, that ſuch an almighty Agent is more culpable than his over-powered, paſſive tools? Can Zelotes himſelf ſay, that a highwayman does not deſerve hanging more than the piſtol which he fires, and the horſe which he rides when he commits murder? What an immenſe field does the doctrine of *bound-will* open in hell for the moſt execrable blaſphemies? The Lord forgive its ſupporters, for they know not what they do! The goſpel leaves *even* heathen unbelievers *without excuſe*, Rom. i. 20; but the modern "doctrines of grace," furniſh *all ſorts* of infidels with the beſt excuſes in the world. "God's predeſtination *cauſed* Adam's ſin and their own; and God's decree kept Chriſt from dying for, and his Spirit from ſincerely ſtriving with them." As theſe neceſſary conſequences of Calviniſm *encourage* "Mr Fulſome" to ſin here; ſo [if HIS doctrines of grace were true] they would *comfort* him in hell hereafter.

Read the Scriptures in the light, which beams forth from thoſe two capital truths; and that precious book will, in ſome places, appear to you almoſt new. You will at leaſt ſee a beautiful agreement between a variety of texts, that are irreconcileable upon the narrow, partial ſchemes of the phariſees, and of the antinomians. Permit me to give you a ſpecimen of it, by preſenting you with my Scales: that is, by placing in one point of view, a number of oppoſite truths, which make one beautiful *whole*, according to the doctrine of the two goſpel-axioms. And may the Father of lights ſo bleſs the *primary* truths to Honeſtus, that he may receive the doctrine of *free-grace*; and the *ſecondary* ones to Zelotes, that he may eſpouſe the doctrine of *free-will!* So ſhall thoſe inveterate contenders be happily reconciled to moderation, to the whole goſpel, and to one another.

SECTION III.

Containing, 1. The golden Beam of the Scripture-Scales: 2. The Chains by which they are ſuſpended: And 3. A rational account of the Origin of Evil.

Scriptural Principles, making the Beam of the Scriptural Scales.

1. THERE is a God, i. e. a wiſe, good, and *juſt Governor* of his creatures.

1. It was a deſign highly worth of a wiſe Creator, to place mankind in a ſtate of earthly bliſs, and to put their loyalty to the trial, that he might *graciouſly reward* the obedient, and *juſtly puniſh* the rebellious.

1. The

2. THERE are *Men*, i. e. rational creatures capable of being *morally governed*.

2. Our wiſe Creator has actually executed that deſign. To have done otherwiſe, would have been inconſiſtent with his *diſtributive juſtice*, an attribute as *eſſential* to him as goodneſs, knowledge, or power.

2. The

1. The Lord is *loving* to every man, and his *Mercy* is over all his works. Pſalm cxlv. 9.

1. *Grace ſuper-abounded*, when God in the midſt of wrath remembering mercy, promiſed a SAVIOUR to Adam perſonally, and to us *ſeminally*, Rom. v. 20. Gen. iii. 16.

1. Not as the offence, ſo alſo is the *Free-gift*. For if th.o' the offence of one, *many* be dead; much more the *Grace* of God and the *Gift by Grace*, which is by Jeſus Chriſt, hath *abounded* unto *many*. Rom. v. 15.

1. By man came the *Reſurrection* of the dead; —for *in Chriſt* ſhall all be *made alive*.

1. By the *Obedience* of one ſhall *many* be made *righteous*. Rom. v. 19.

1. That *Grace* might *reign*, thro' righteouſneſs, unto eternal *Life* by Jeſus Chriſt our Lord. Rom. v. 21.

1. Therefore, &c. by the *Righteouſneſs* of one the *Free-gift* came upon *all* men to *Juſtification* of life. Rom. v. 18.

1. The Lord is long-ſuffering to us-ward, not willing

2 The Lord is *righteous* to every m.n, and his *Juſtice* is over all his works.

2. *Sin abounded* when the firſt man perſonally fell by the wrong uſe of his free-will, and cauſed us to *fall* in him *ſeminally*. Rom. v. 20. Gen. iii. 6.

2. *Death* reigned from Adam.—By one man ſin entered into the world, and death by ſin: and ſo *Death* paſſed upon *all Men*, for that *all* have *ſinned*. Rom. v. 12, 14.

2. By man came *Death*, —for *in Adam* all *die*. 1 Cor. xv. 21, 22.

2. By one man's *Diſobedience many* were made *Sinners*. Rom. v. 19.

2. As *Sin* hath *reigned* [*through unrighteouſneſs*] unto *Death*, [*by Adam*] Rom. v. 21.

2. Even ſo by the *Offence* of one *Judgment* came upon *all* men to *Condemnation*. Ibid.

2. Why will ye die? O houſe of Iſrael? For I have

willing that *any* ſhould periſh, but that *all* ſhould come to repentance. 2 Pet, iii. 9. Hence it follows, that,

1. God's *Free-grace gave Chriſt* to atone for man, and initially gives the Spirit of grace to ſanctify man.

1. To guard the doctrine of *grace*, divine *juſtice* appointed, that a certain ſin, called a "doing deſpite to the Spirit of grace," and a "ſinning againſt the Holy Ghoſt," or a wilful perſiſting in diſobedient unbelief, to the end of the day of ſalvation, ſhould be emphatically *the ſin unto eternal death*; and that thoſe who commit it, ſhould be the *ſons* of *perdition*. See Mat. xii. 32. Mark iii. 26. Luke xii. 10. 1 John v. 16. John xvii. 12.

I have no pleaſure in the death of him that dieth, wherefore *turn* yourſelves, and *live* ye. Ez. xviii. 31, 32. Hence it follows, that,

2. Man's *Free-will*, helped by the Spirit of grace, *may receive Chriſt* implicitly as *the light of men*, or explicitly as *the Saviour of the world*.

2. Some men commit that ſin. For ſome men "tread under foot the Son of God, count the blood of the covenant, wherewith they were ſanctified, an unholy thing, do deſpite to the Spirit of grace,—and draw back unto *perdition*. Heb. x. 29, 39.—"Falling from their own ſtedfaſtneſs,—and even denying the Lord that bought them, they bring upon themſelves ſwift *deſtruction*," 2 Peter ii. 1, and "*periſh* in the gainſaying of Core." Jude 11.

THREE PAIR OF GOSPEL-AXIOMS,

Which may be conſidered as the GOLDEN-CHAINS, by which the Scripture Scales hang on their Beam.

I. 1. EVERY obedient believer's *Salvation* is *originally* of God's *Free-grace*.

II. 2. EVERY unbeliever's *Damnation* is *originally* of his own perſonal *Free-will*.

2. Man's

II. 1. God's *free-grace* is always the *First Cause* of what is *good*.

III. 1. When God's *Free-grace* has begun to work *moral Good*, man may faithfully follow Him, by believing, ceasing to do evil, and working righteousness, according to his light and talents.

Thus is God the *wise Rewarder* of them, that diligently seek him, according to these words of the apostle: "God, at the revelation of his *righteous* judgment will render to every man according to his deeds: eternal life to them, who by patient continuance in well-doing seek for glory.—Seeing it is a *righteous* thing with God to *recompence* rest to them who are troubled," for his sake;—to "give them a crown of righteousness, as a *righteous* Judge;"—and to make them "walk with Christ in white, *because* they are *worthy* [in a gracious and evangelical sense.]

2. Man's *free-will* is always the *First Cause* of what is *evil*.

2. When man's *Free-will* has begun to work *moral evil*, God may justly withdraw his slighted grace, and reveal his deserved wrath, working *natural* evil.

Thus is God the *righteous Punisher* of them, that obstinately neglect him, according to such scriptures as these: "Shall not the Judge of all the earth do right?—Ye say, The way of the Lord is not equal: Hear now, O ye house of Israel, Is not my way equal?—I will judge you every one after his way.—Is God unrighteous, who taketh vengeance? God forbid! How then shall God *judge* the world?—Thou art *righteous*, O Lord, &c. *because* thou hast *judged* thus.---Thou hast given them blood to drink, for they are *worthy* [in a strict and legal sense.]

Hence it appears, that God's design in the three grand œconomies of man's Creation, Redemption, and Sanctification, is to display the riches of his *free Grace* and *distributive Justice*: by showing himself

the

bounteous Author of every good gift, and by *graciouſly rewarding* the *worthy*; while he *juſtly puniſhes* the *unworthy* according to their works, agreeably to theſe awful words of Chriſt and his prophets, "For *judgment* I am come into this world.---The Lord hath made all things for himſelf: yea even the [men, who to the laſt will remain] wicked, for the day of evil.---Becauſe he hath appointed a day, in which he will judge the world in righteouſneſs:—and to all the wicked that day will be evil and terrible: "For behold, the day cometh, ſays the Lord, that ſhall burn as an oven; and all that do wickedly ſhall be ſtubble; and the day that cometh ſhall burn them up, ſays the Lord of hoſts." "But the righteous ſhall rejoice when he ſeeth the vengeance: ſo that a man ſhall ſay, Verily there is a *reward* for the righteous! Doubtleſs there is a God that *judgeth the Earth!*"

Upon this rational and ſcriptural plan, may we not ſolve a difficulty, that has perplexed all the philoſophers in the world? "How can you, ſay they, "reaſonably account for the *Origin of Evil*, with-"out bearing hard upon God's infinite goodneſs, "power, or knowledge? How can you make ap-"pear, not only that a good God *could* create a "world, where evil now exiſts in ten thouſand "forms; but alſo, that it was highly expedient, "he ſhould create ſuch a world, rather than any "other!"

ANS. When it pleaſed God to create a world, his *Wiſdom* obliged him to create it upon the plan, that was moſt worthy of a God. Such a plan was undoubtedly that, which ſquared beſt with *all* the divine perfections *taken together*. *Wiſdom* and *Power* abſolutely required, that it ſhould be a world of *rational* as well as of *irrational* creatures; of *free*, as well as of *neceſſary agents*; ſuch a world diſplaying far better what St. Paul calls πολυποικιλος σοφια, *the multifarious, variegated* WISDOM *of God*, as well as his infinite *Power* in making, ruling and over-ruling various orders of Beings.

It

It could not be expected, that myriads of *free-agents*, who neceſſarily fell ſhort of abſolute perfection, would *all* behave *alike*. Here God's *Goodneſs* demanded, that thoſe who behaved *well* ſhould be *rewarded*; his *Sovereignty* inſiſted, that thoſe who behaved *ill* ſhould be *puniſhed*; and his *diſtributive Juſtice* and *Equity* required, that thoſe who made the *beſt* uſe of their talents, ſhould be entitled to the *higheſt* rewards; while thoſe who abuſed divine favours *moſt*, ſhould have the *ſevereſt* puniſhments; *Mercy* reſerving to itſelf the right of raiſing rewards, and of alleviating puniſhments, in a way ſuited to the honour of all the other divine attributes.

This being granted (and I do not ſee how any man of reaſon and piety can deny it) it evidently follows: 1. That a world, in which various orders of *free*, as well as of *neceſſary-agents* are admitted, is *moſt perfect*: 2. That this world, having been formed upon ſuch a wiſe plan, was the moſt perfect that could poſſibly be created: 3. That, in the very nature of things, *evil may*, altho' there is no neceſſity that it *ſhould*, enter into ſuch a world; elſe it could not be a world of *free-agents*, who, are candidates for *rewards* offered by *diſtributive juſtice*: 4. That the blemiſhes and diſorders of the natural world, are only penal conſequences of the diſobedience of *free-agents*: And 5. That from ſuch penal diſorders we may indeed conclude, that man has abuſed *free-will*, but not that God deals in *free wrath*.—Only admit therefore the *free-will* of rationals, and you cannot but fall in love with our Creator's plan; dark and horrid as it appears, when it is viewed through the ſmoked glaſs of the Fataliſt, the Manichee, or the rigid Predeſtinarian.

SECTION IV.

Containing, 1. An Obſervation upon the Terms of the Covenants; and 2. A balanced ſpecimen of the antipharifaic Goſpel, diſplaying CHRIST's Glory

Glory in the firſt Scale; and of the anti-ſolifidian Goſpel, ſetting forth the Glory of evangelical OBEDIENCE in the ſecond Scale.

TO reconcile the oppoſite parts of the Scriptures, let us remember, that God has made two Covenants with man; The Covenant of *Works*, and The Covenant of *Grace*. The *Firſt* requires uninterrupted obedience to the law of paradiſaical innocence. The *Second* enjoins repentance, faith, and humble obedience to all thoſe goſpel-precepts, which form what David calls *the law of the Lord*; St. Paul, *the law of Chriſt*; St. James, *the law of liberty*; and what our Lord calls, MY *ſayings*,—MY *commandments*, &c.

Being conceived in ſin, ſince the Fall, and having all our powers enfeebled, we cannot perſonally keep the *firſt* Covenant: Therefore, as the *firſt Adam* broke it for us; Chriſt the *ſecond Adam*, the Lord from heaven, graciouſly came to make the Law of Innocence honourable, by keeping it for us, and to give us power to keep his own Law of Liberty; that is, to repent, believe, and obey for ourſelves. Therefore, with reſpect to the law of the firſt covenant, Chriſt alone is, and muſt be, our *Foundation*, our *Righteouſneſs*, our *Way*, our *Door*, our *Glory*, and *all our Salvation*.

But, with reſpect to the *Second* Covenant, the caſe is very different: For *this* covenant and its *law of liberty*, requiring of us *perſonal* repentance and its fruits,—perſonal faith and its works, all which together make up evangelical obedience, or *the obedience of faith*; it is evident, that, according to the requirements of the covenant of grace, our *obedience of faith* is [in due ſubordination to Chriſt] our *Righteouſneſs*, our *narrow Way*, our *ſtrait Gate*, our *Glory* and our *Salvation*: Juſt as a farmer's care, labour, and induſtry, are, in due ſubordination to the bleſſings of divine Providence, the cauſes of his plentiful crops.

If

If you do not loſe ſight of this diſtinction;—if you conſider, that our ſalvation or damnation have *two cauſes*, the ſecond of which never operates but in ſubordination to the firſt;—if you obſerve, that the *Firſt* Cauſe of our *eternal* Salvation is God's *Free-grace* in making, and faithfulneſs in keeping, thro' Chriſt, his goſpel-promiſes, to all ſinners *who freely ſubmit* to the terms of the goſpel; and that conſequently, the *Second* Cauſe of *that* ſalvation is our own prevented *Free-will*, ſubmitting to the obedience of faith, through the helps that Chriſt affords us.—If, on the other hand, you take notice, that the *Firſt* Cauſe of our *eternal* Damnation is always our own *Free-will*, doing deſpite to the Spirit of Grace; and that the *Second* Cauſe of it is God's *juſtice* in denouncing, and his faithfulneſs in executing, by Chriſt, his awful threatenings againſt all that perſiſt in unbelief to the end of their day of initial ſalvation, generally called "the day of Grace."—If you conſider theſe things, I ſay, you will ſee, that all the ſcriptures, which compoſe my Scales, and ſome hundreds more, which I omit for brevity's ſake, agree as perfectly as the different parts of a good piece of muſic.

We now and then find, it is true, a *ſolo* in the Bible; I mean a paſſage, that diſplays *only* the powerful voice of *free-grace*, or of *free-will*. Hence Zelotes and Honeſtus conclude, that there is no harmony but in the ſingle part of that truth which they admire: Suppoſing that the accents of *free-grace* and *free-will*, juſtly mixed together, form an enthuſiaſtical or heretical noiſe, and not an evangelical, divine concert. Thus much by way of introduction.

FIRST SCALE.

Scriptures that diſplay the glory of CHRIST, the importance of *primary Cauſes*, the excellence of *ori-*

SECOND SCALE.

Scriptures that diſplay the glory of *Obedience*, the importance of *ſecondary Cauſes*, the excellence

original Merit, and the power of *Free-grace*.

1. Jeſus ſaith unto him, I am the *Way*, &c. no man cometh to the Father but by me.—I am the *Door*: By me if any man enter in he ſhall be ſaved, John xiv 6. x. 9.

1. Other *Foundation* can no man lay, than that is laid, which is *Jeſus Chriſt*.—I lay in Sion a chief Corner-ſtone, &c. he that believeth on him ſhall not be confounded, 1 Cor. iii. 11. 1 Pet. ii. 6.

1. God forbid that I ſhould *glory*, ſave in the Croſs of *Chriſt*.—He that *glorieth*, let him *glory* in *the Lord*, Gal. vi. 14. 1 Cor. i. 31.

1. My ſoul ſhall be joyful in *my God*, for he hath clothed me with the garments of ſalvation, Iſ. lxi. 10.—My ſpirit hath rejoiced in God *my Saviour*, Luke i. 47.

1. *Put ye on* the Lord Jeſus Chriſt.—He hath covered me with the *Robe* of *righteouſneſs*, as a bride adorneth herſelf with her *Jewels*, Rom. xiii. 14.—Iſ. lxi. 10.

1. *Chriſt* lence of *derived Worthineſs*, and the power of *Free-will*.

2. Chriſt, in his Sermon upon the Mount, ſtrongly recommends the obedience of faith, as The ſtrait *Gate*, and the narrow *Way* which lead unto *Life*, Mat. vii. 13.

2. Not laying again the *Foundation* of *Repentance*.—Charge the rich that they *do Good*, &c. laying up in ſtore for themſelves a good *Foundation* againſt the time to come. Heb. vi. 1.—1 Tim. vi. 17.

2. Let every man prove his *own Work*, and then ſhall he have καυχημα, *glorying* in *himſelf* alone, and not in another, Gal. vi. 4. [It is the ſame word in the original.]

2. This is our rejoicing the teſtimony of *our Conſcience*, that in ſimplicity and *godly Sincerity*, &c. we have had our converſation in the world, and to you-wards, 2 Cor. i. 12.

2. I cauſed the widow's heart to ſing for joy. I *put on righteouſneſs* and it covered me: *my* judgment was a *Robe* and a *Diadem*. I was eyes to the blind, &c. Job xxix. 14, 15. 2. The

1. *Chriſt* is made unto us of God *righteouſneſs*, 1 Cor. i. 30.

2. The *righteouſneſs* of the *Righteous* ſhall be upon him, and the *wickedneſs* of the *Wicked* ſhall be upon him, Ez. xviii. 20.

1. Neither is there *ſalvation* in any other: for there is none other *Name* [or perſon] under heaven whereby we muſt be *ſaved*, Acts iv. 12.

2. Take heed to thyſelf and to thy doctrine, &c. for in *doing* this thou ſhalt both *ſave* thyſelf, and them that hear thee, 1 Tim. iv. 16.

1. *Chriſt* was once offered to *bear* the ſins of many, Heb. ix. 28.

2. Let every man prove his own *Work*:—For every man ſhall *bear* his own burden, Gal. iv. 4, 5.

1. Behold! the *Lamb of God*, that *taketh away* the ſin of the world, John i. 29.

2. *Put away* the evil of *your Doings* from before mine eyes, Iſ. i. 16.

1. Look unto *me*, Iſa. xlv. 22.

2. Look to *yourſelves*, 2 John 8.

1. Conſider the high-prieſt of our profeſſion *Jeſus Chriſt*, Heb. iii. 1.

2. Conſider *thyſelf*:—Let us conſider *one another*, Gal. vi. 1. Heb. x. 24.

1. Jeſus was made a *Surety* of a better teſtament, Heb. vii. 22. [Note: It is not ſaid, that Jeſus is the *Surety* of diſobedient believers; but of *that Teſtament*, which cuts off the entail of their heavenly inheritance. See Eph. v. 5.]

2. The Lord is our *Judge*, the Lord is our *Lawgiver*, the Lord is our *King*: He will ſave us; [conſiſtently with thoſe glorious titles;] Iſaiah xxxiii. 22.

1. Who his own *ſelf bare our Sins* in his own body on the tree.

2. That we being *dead to Sin*, ſhould live unto righteouſneſs, 1 Pet. ii. 24.

1. God

2. Be

1. God has made him [Chriſt] to be ſin *for us*, who knew no ſin, that we might be made the righteouſneſs of God *in him*, 2 Cor. v. 21.

1. By *his Knowledge* ſhall my righteous ſervant [Chriſt] juſtify many, Iſa. liii. 11.

1. *Preach the Goſpel* to every creature:—and *forgiveneſs* of ſins in [my] name, Mark xvi. Luke xxiv. 47.

1. Saul *preached Chriſt* in the ſynagogues:—We preach not ourſelves, but *Chriſt Jeſus*, the Lord, Acts ix. 20. 2 Cor. iv. 5.

1. We preach *Chriſt crucified* unto the Jews, a ſtumbling-block, and unto the Greeks fooliſhneſs, but unto them that are called [and obey the call] Chriſt, the power of God, and the wiſdom of God.—For I determined not to know *any thing* among you [Corinthians] ſave Jeſus Chriſt, and *Him crucified*, 1 Cor. i. 23, 24.—ii. 2.

1. Preach-

2. Be not deceived. God is not mocked,—For, *whatſoever* a man *ſoweth, that* ſhall he alſo *reap*. For he that ſoweth to his fleſh, ſhall, &c. reap deſtruction, Gal. vi. 7, 8.

2. He judged the cauſe of the poor and needy, then it was well with him: Was not this to *know me?* ſaith the Lord, Jer. xii. 16.

2. *Teaching* them *to obſerve all Things*, whatſoever I have *commanded* you, Mat. xxviii. 29.

2. As he *reaſoned* of righteouſneſs, [or *Juſtice*,] *Temperance*, and the *Judgment* to come, Felix trembled, Acts xxiv. 25.

2. And yet when the Apoſtle exhorts theſe very Corinthians to relieve the poor, he uſes a variety of motives, beſides that of Chriſt's *Croſs*.—Other Churches had abundantly given, 2 Cor. viii. 2:—He had boaſted of their forwardneſs:—Their charity would make others praiſe God, and pray for them:—He *that ſoweth* bountifully *ſhall reap* bountifully, &c.

1. Preaching *Peace* by *Jeſus Chriſt*, he is Lord of all :—the Prince of *Peace*, Acts x. 36. Iſa. ix. 6.

1. He that *hath the Son* hath life; and he that hath not the Son of God *hath not life*, 1 John v. 12.

1. He that *acknowledgeth* the Son, *hath* the Father alſo, 1 John ii. 23.

1. *Chriſt* is our *Life*, Col. iii. 4.

1. *Jeſus Chriſt*, who is our *Hope*, 1 Tim. i. 1.

1. I have laid help upon *one* that is mighty — Without me ye can do *nothing*, Pſ. lxxxix. 19. —John xv. 5.

1. Neither *is* he that planteth *any thing* [comparatively] &c. but *God* that giveth the increaſe, 1 Cor. iii. 7.

1. Yet not I [*alone*, not I *firſt*] but the *Grace* of *God* which was with me, 1 Cor. xv. 10.

1. Call *no Man* your *Father* upon earth : For *one* &c. 2 Cor. vi. 3, 6, 12, 14.

2. There is no *Peace* to the wicked.—He that will love *Life*, &c. let him *do Good*, ſeek *Peace*, and purſue it, Iſ. lvii. 21. Pſ. xxxiv. 14.

2. Beloved, &c. He that *doeth Good* is of God: He that *doeth Evil hath not ſeen God*, 3 John 11.

2. *Whoſoever tranſgreſſeth, hath not* God, 2 John 9.

2. To be ſpiritually minded is *Life*, Rom. vii. 6.

2. What is *our Hope?* &c. Are not even *Ye*, [*Theſſalonians?*] 1 Theſ. ii. 19.

2. I [*Paul*] can do *all things* thro' Chriſt, who ſtrengtheneth me, Phil. iv. 13.

2. We *are labourers* together *with God*.—As *a wiſe Maſter-builder* I have laid the foundation, 1 Cor. iii. 9, 10.

2. I [*Paul*] *laboured more* abundantly than they all [*the apoſtles*,] 1 Cor. xv. 10.

2. Ye have not many *Fathers:* For in Chriſt Jeſus

one is your Father, who is in heaven, Mat. xxiii. 9.

1. *Chriſt* is made unto us of God *Wiſdom*, 1 Cor. i. 30.

1. *God only wiſe*, Jude 25.

1. Why calleſt thou me *good?* There is none *good* but one, that is *God*, Mat. xix. 17.

1. *Thou art worthy*, O Lord to receive glory and honour, Rev. iv. 11.

1 *I am* the light of the world, John viii. 12.

1. If God be for us, *who* can be againſt us? —*Who* is he that condemneth? It is *Chriſt* that *died*, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us, Rom. viii. 31, 34.

1. If any man ſin, we have an *Advocate* with the Father, *Jeſus Chriſt* the righteous, 1 John ii. 1.

1. *Chriſt* Jeſus *I have begotten* you thro' the goſpel, 1 Cor. iv. 15.

2. Whoſo *keepeth* the *law* is a *wiſe ſon*, Prov. xxviii. 7.

2. *Five Virgins* were *wiſe*, Mat. xxv. 2.

2. A *good man* out of the *good* treaſure of the heart, [an honeſt and *good* heart] bringeth forth *good* things, Mat. xii. 35. Luke viii. 15.

2. They ſhall walk with me in white, for [or rather, ὅτι *becauſe*] *they are worthy*, Rev. iii. 4.

2. *Ye are* the light of the world, Mat. v. 14.

2. Hearken unto me, ye men of underſtanding: Far be it from *God* that he ſhould do wickedneſs, &c. for the *work* of a man ſhall he render unto him, and cauſe every man to find according to *his ways*. Yea, ſurely, *God* will not *do wickedly*, neither will the Almighty *pervert Judgment*, Job xxxiv. 10, 11. 12.

2. If *any man* ſee his brother ſin, &c. *he ſhall aſk*, and he [God] will *give him life* for them, that ſin not unto death, 1 John v. 16.

2. I

1. *Chriſt* ever liveth to make *Interceſſion* for them that come unto God by him, Heb. vii. 25.

1. The Son of Man hath power on earth to *forgive Sins*, Mark ii. 10.

1. *Chriſt*, by whom we have now received the *Atonement*, Rom. v. 11.

1. There is *one* Mediator between *God* and men, the man *Chriſt Jeſus*, 1 Tim. ii. 5.

1. O God, ſhine on thy ſanctuary, for the *Lord's ſake*,—*For my Name's ſake* will I defer mine anger, Dan. ix. 17. Iſa. xlviii. 9.

1. The Son of man is come, &c. to *ſave* that which was *loſt*, Luke xix. 10.

1. *Chriſt is all* and in all:—It pleaſed the Father that *in him* ſhould all fulneſs dwell:—and ye are complete *in him*, Col. iii. 11.—i. 19.—ii. 10. To him that hath *loved* us, and *waſhed* us from our ſins in his own blood, and hath *made us* kings

2. I will that *interceſſions* be made for all men.—The effectual fervent prayer of a righteous man availeth much, 1 Tim. ii. 1. James v. 16.

2. Whoſeſoever *Sins ye remit*, they are remitted to them, John xx. 23.

2. *Phinehas* was zealous for God, and made an *atonement* for the children of Iſrael, Numb. xxv. 13.

2. *Moſes* his choſen, ſtood before him in the breach to *turn away* his wrath, leſt he ſhould deſtroy them, Pſ. cvi. 23.

2. I will not do it [i. e. I will not rain fire and brimſtone from the Lord upon Sodom] for *ten Righteous's ſake*, Gen. xviii. 32.

2. He became the author of *eternal Salvation* to all them that *obey* him, Heb. v. 9.

2. Is *Chriſt* the miniſter of *Sin*? God forbid!—By their *Fruit* ye ſhall know them.—*We labour* that we may be *accepted* of him: for we muſt all appear before the *judgment-ſeat* of Chriſt, that every one may receive the things *done* in this body,

kings and prieſts, &c. to him be glory and dominion for ever and ever, Rev. i. 5, 6.

body, according to that he hath *done*, whether it be good or bad, Gal. ii. 17. Mat. vii. 20. 2 Cor. v. 9, 10.

Is it not evident from the balance of theſe, and the like Scriptures, that Honeſtus and Zelotes are both under a capital, though contrary miſtake? and that, to do the goſpel juſtice, we muſt ſcripturally join together what they raſhly put aſunder?

SECTION V.

Setting forth the glory of FAITH, and the honour of WORKS.

FIRST SCALE.

1. WHoſoever *believeth* on him [*Chriſt*] ſhall not be *aſhamed*, Rom. x. 11.

1. This is the word of God, that ye *believe* on him whom he hath ſent, John vi. 29.

1. Abraham *believed* God, &c. and he was called the *friend* of God, James ii. 23.

1. To him that worketh not, but *believeth*, &c. his faith is counted for righteouſneſs, Rom. iv. 5.

1. *If ye believe not* that I am he, *ye ſhall die* in your ſins, John viii. 24.

1. *Only* believe: [I parti-

SECOND SCALE.

2. THEN ſhall I not be *aſhamed*, when I have reſpect unto all thy *Commandments*, Pſ. cxix. 6.

2. What does the *Lord* require of thee, but to *do* juſtly, to *love* mercy, and to *walk* humbly with thy God? Micah vi. 8.

2. Ye are my *friends*, if ye *do* whatſoever I *command* you, John xv. 14.

2. Faith, *if it hath not Works*, is dead, being alone, James ii. 17.

2. Brethren, &c. *if ye live* after the fleſh, ye *ſhall die*, Rom. viii. 13.

2. The *devils* believe, [There-

particularly require a ſtrong exertion of thy faith at this time.] Luke viii. 50.

1. He that *believeth* on him that ſent me, hath *everlaſting life*, and ſhall not come into condemnation: but is paſſed from death unto life, John v. 24.

1. Thy *Faith* hath *ſaved* thee, Luke vii. 50.

1. Through *Faith* they wrought righteouſneſs, obtained promiſes, &c. Heb. xi. 33.

1. With the *heart* man *believeth to righteouſneſs*, Rom. x. 10.

1. Received ye the Spirit by the *works* of the law, or by the hearing of *faith?* Gal. iii. 2.

1. Through his name, whoſoever *believeth* on him, ſhall receive remiſſion of ſins, Acts x. 43.

1. If *Abraham* were *juſtified* by works, he hath whereof to glory, Rom. iv. 2.

1. Without *Faith* it is impoſſible to pleaſe God, Heb. xi. 6.

1. They that are of *faith* [Therefore faith is not ſufficient without its works.] James ii. 19.

2. With the *merciful* thou [O God] wilt ſhew thyſelf merciful;—and with the froward, thou wilt ſhew thyſelf unſavory, 2 Sam. xxii. 26, 27.

2. We are *ſaved* by *Hope*, Rom. viii. 24.

2. Remembering, &c. your *labour* of *love*.—Let patience have her perfect work, 1 Theſſ. i. 3. James i. 4.

2. And with the *mouth* confeſſion is *made to ſalvation*. Ibid.

2. I know thy *Works*, that thou art neither cold nor hot, &c. ſo then, &c. I will ſpue thee out of my mouth, Rev. iii. 15, 16.

2. *Forgive* and ye ſhall be forgiven.—If we *confeſs* our ſins, he is faithful and juſt to forgive us, Luke vi. 37. 1 John i. 9.

2. Was not *Abraham* our father *juſtified* by *works?* James ii. 21.

2. O vain man, faith without *works* is dead, James ii. 20.

2. If ye were Abraham's

faith, are bleſſed with faithful *Abraham*, Gal. iii. 9,

1. To them that are *unbelieving* is *nothing pure*, Tit. i. 15.

1. *Believe* in the Lord, &c. ſo ſhall you be *eſtabliſhed*, 2 Chron. xx. 20.

1. To the praiſe of the glory of *his Grace*, &c. he hath made us *accepted* in the beloved, Eph. i. 6.

1. *I live* by *faith* in the Son of God, who loved me, and gave himſelf for me, Gal. ii. 20.

1. For me to *live* is *Chriſt*, Phil. i. 21.

1. This [Chriſt] is the true God, and *eternal life*, 1 John v. 20.

1. This is eternal life, to *know* thee, &c. and *Jeſus Chriſt*, John xvii. 3.

1. He that *believeth* on the Son, hath everlaſting life.

1. Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore? Becauſe they ſought it not by *Faith*, but

ham's children ye would do the *works* of *Abraham*, John viii. 39.

2. *Give alms*, &c. and behold *all things* are *clean* unto you, Luke xi. 14.

2. If thou *do* well, ſhalt not thou be *accepted*? Gen. iv. 7.

2. In every nation he that *feareth* God, and worketh righteouſneſs, is *accepted* with him, Acts x. 35.

2. If ye, through the Spirit, *Mortify* the deeds of the body, ye ſhall *live*, Rom. viii. 13.

2. *Keep* my commandments and *live*, Prov. iv. 4.

2. His [my Father's] *commandment* is *life everlaſting*, John xii. 50.

2. Though I have *all knowledge*, &c. and have not *charity*, I am nothing, 1 Cor. xiii. 2.

2. And he that [απειθων] *diſobeyeth* the Son, ſhall not ſee life, John iii. 36.

2. If any man among you, &c. *bridleth not* his tongue, &c. this man's religion is vain. Pure religion and undefiled before God is this: To *viſit* the fatherleſs and widows in

but as it were by the works of the law [opposed to Christ]: for they stumbled at that stumbling stone, Rom. ix. 31, 32.

1. Abraham *believed* God, and it was *imputed* [or *counted*] to him for righteousness, Rom. iv. 3.

1. *Trust* [i. e. *believe*] ye in the Lord *for ever:* for in the Lord Jehovah is everlasting strength, Is. xxvi. 4.

1. He that *believeth* on him is not condemned, but he that *believeth not*, is condemned already, John iii. 18.

1. Be it known unto you, that thro' this man is preached unto you the forgiveness of sins: and by him all that *believe* are *justified*, Acts xiii. 38. 39.

1. We have *believed* in Jesus Christ, that we might be *justified* [as sinners] by the *Faith* of Christ, Gal. ii. 16.

in their affliction, and to *keep* himself unspotted from the world, James i. 26, 27.

2. Phineas *executed* judgment, and that was counted [or *imputed*] unto him for righteousness for evermore, Ps. cvi. 30, 31.

2. If I *regard* iniquity in my heart the Lord will not hear me:—*If* our heart condemn us not, *then* have we *confidence* towards God, Ps. lxvi. 18. 1 John iii. 21.

2. He that *humbleth* himself shall be exalted, and every one that *exalteth himself* shall be abased, Luke xiv. 11.

2. The *doers* of the law [of faith] shall be *justified*,—in the day when God shall judge the secrets of men, &c. according to my *gospel*, Rom. ii. 13, 16.

2. In the day of judgment—by thy *words* thou shalt be *justified*, and by thy *words* thou shalt be condemned, Matt. xii. 36, 37.

The balance of the preceding Scriptures shews, that *Faith*, and the works of *Faith* are equally necessary to the salvation of adults: *Faith*, for their justification

juſtification as *ſinners* in the day of *converſion*; and the *Works* of faith, for their juſtification as *believers*, both in the day of *trial* and of *judgment*. Hence it follows, that when Zelotes preaches mere Solifidianiſm, and when Honeſtus enforces mere Morality, they both groſsly mangle Bible-chriſtianity, which every real Proteſtant is bound to defend againſt all antinomian and phariſaic innovators.

SECTION VI.

The Moral Law of Christ is weighed againſt the Moral Law of Moses.

Our tranſlation makes St. Paul ſpeak unguardedly, where it ſays, that "The Law is not made for a righteous man." The abſurdity of making believers afraid of the decalogue. The moral Law of Chriſt, and the moral Law of Moſes, are one and the ſame. The moral Law is reſcued from under the feet of the Antinomians. Chriſtians are not leſs under the moral Law to Chriſt as a rule of judgment, than the Jews were under it to Moſes. The Sinai-covenant is proved to be an edition of the Covenant of Grace. The moſt judicious Calviniſts maintain this doctrine. Wherein conſiſts the difference between the Jewiſh, and the Chriſtian diſpenſation. As the latter is moſt glorious in its promiſes, ſo it is moſt terrible in its threatenings. Two capital objections are anſwered.

WHEN Juſtice has uſed her *Scales*, ſhe is ſometimes obliged to wield her *Sword*. In imitation of her I lay by my *Scales*, to reſcue a capital Scripture, which, I fear, our tranſlators have inadvertently delivered into the hands of the antinomians.

1 Tim. i. 8, 9. the apoſtle is repreſented as ſaying, "We know that the law is good, if a man uſe it lawfully; knowing this, that the law *is not made for* a *righteous* man." Now, ſay ſome antinomians, all

believers

believers being complete in Chriſt's imputed righteouſneſs, are, and ſhall for ever be perfectly *righteous* in him: therefore the law is not made for *them*: They can no more be *condemned* for breaking the moral, than for tranſgreſſing the ceremonial law: An horrible inference this, which, I fear, is countenanced by theſe words of our tranſlation: "The law is not made for the righteous." Is this ſtrictly true? Were not angels and our firſt parents *righteous*, when God *made for them* the [then] eaſy yoke of the law of innocence? And is not the law *made for* the abſolution of the righteous, as well as for the condemnation of the wicked? Happily St. Paul does not ſpeak the unguarded words which we impute to him, for he ſays, δικαιω νομος ου κειται, literally, *The law lieth not at*, or, *is not levelled againſt, a righteous man, but againſt the lawleſs and diſobedient*; that is, againſt thoſe who break it. This literal ſenſe perfectly agrees with the apoſtle's doctrine, where he ſays, "Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have [abſolution and] *Praiſe* of the ſame."

This miſtake of our tranſlators ſeems to be countenanced by Gal. v. 23; "Againſt ſuch [the righteous] there is no law:" Juſt as if the apoſtle had ſaid εστι νομος ουδεις, whereas his words are κατα των τοιαυτων ουκ εστι νομος, literally, *The law is not againſt ſuch.* Whence it appears: 1. That believers are under the law of Chriſt, not only as a rule of life, but alſo as a rule of *judgment*: 2. That when they "bear one another's burdens, and ſo fulfil that law," it *is not againſt them*, it does not condemn them: 3. That, as there is no medium between the *condemnation* and the *abſolution* of the law; the moment the law does not *condemn* a believer, it *acquits* him: And 4. that conſequently every penitent, obedient believer, is actually juſtified by the law of Chriſt, agreeably to Rom. ii. 13. and Mat. xii. 37; For,

ſays

ſays the apoſtle, "The law is not *againſt* ſuch," plainly intimating that it is FOR *them*.

It were well for us, if ſome of our divines had been ſatisfied with inſinuating, that we need not keep the commandments to obtain *eternal* ſalvation thro' Jeſus Chriſt: But ſome of them even endeavour to make us as much afraid of the decalogue, as of a battery of cannon. With ſuch deſign it is, that pious J. Bunyan ſays in one of his unguarded moments: "Have a care of theſe great guns the ten commandments;" juſt as if it were as deſperate an attempt to look into the law of God, in order to one's ſalvation; as to look into the mouths of ten loaded cannons in order to one's preſervation. What liberty is here taken with the goſpel! Chriſt ſays, "If thou wilt enter into life, keep the commandments;" the obedience of faith being the narrow way, which thro' him leads to life. No, ſay ſome of our goſpel miniſters, "Sincere obedience is a jack o'lanthorn, and what you recommend as a way to life, is a tenfold way to death. O ye that fear God, do not ſo raſhly contradict our Lord. Who among you regard yet his ſayings? Who ſtand to their baptiſmal vow? Who will not only believe all the articles of the chriſtian faith; but alſo "keep God's holy will and commandments, and walk in the ſame all the days of their life?" Let no ſolifidian make you afraid of the commandments. Methinks I ſee the bleeding Captain of our ſalvation lifting up the ſtandard of the croſs, and giving thus the word of command. Dread not my precepts. "If you love me, keep my commandments.—Bleſſed are they who keep God's commandments, that they may enter into the city by the gate, and lay hold on eternal life." If this is the language of inſpiration, far from dreading "the ten great guns," love their mouths next to the wounds of Jeſus. Stand behind the croſs; ply there the heavenly ordinance, and you ſhall be invincible: yea, one of you ſhall chaſe a thouſand. It is the command broken in unbelief, and not the command kept in

faith

faith that ſlays: For that very ordinance which is loaded with a fearful curſe, levelled "unto the third or fourth generation of them that hate God," is loaded with mere "mercy to a thouſand generations of them that love him and keep his commandments."

Zelotes probably wonders at the *legality* of the preceding lines, and is ready to exclaim againſt my "blindneſs," for not ſeeing that Moſes's moral law, delivered on Mount Sinai, is a mere covenant of works, diametrically oppoſed to the covenant of grace. As his opinion is one of the ſtrongeſt ramparts of antinomianiſm, I beg leave to erect a battery againſt it: If I am ſo happy as to demoliſh it, I ſhall not only be able to recover the decalogue—the "ten great guns;" but alſo a conſiderable part of the Old Teſtament, ſuch as moſt of the leſſons, which our church has ſelected out of Deuteronomy and Ezekiel, and which the ſolifidians conſider as *jewiſh* trumpery, akin to *Arminian* hereſy; merely becauſe they contain powerful incentives to ſincere, evangelical obedience, according to the doctrine of the *ſecond* goſpel-axiom.

I humbly conceive then, 1. That the moral law delivered to Moſes on Mount Sinai, was a particular edition of that gracious and holy law, which St. James calls "the law of liberty," and St. Paul "the law of Chriſt: 2. That our Lord ſolemnly adopted the *moral* part of the decalogue, in his ſermon upon the Mount, where he reſcued the *moral* precepts from the falſe gloſſes of the ſcribes; repreſenting thoſe precepts as the evangelical law, according to which we muſt live, if ever our righteouſneſs exceeds that of the phariſees; and by which we muſt be juſtified in the Day of Judgment, [agreeable to his own doctrine, Mat. xii. 37,] if ever we eſcape the curſe, which will fall on the ungodly: And 3. That, altho' we are not bound to obey the decalogue, as delivered to Moſes, *literally written in ſtone* [in which ſenſe St. Paul obſerves that it *is done away*, 2 Cor. iii. 7, 11:] yet we are obliged to obey it, ſo

far as it is a tranſcript of the *moral* law, that eternally binds all rational agents, and ſo far as Chriſt has made it his own by ſpiritualizing and enforcing its *moral* precepts on the Mount. I ſay its *moral* precepts, becauſe the fourth Commandment, which is rather of the ceremonial than of the moral kind, does not bind us ſo ſtrictly as the others do. Hence it is that St. Paul ſays, "Let no man judge you in reſpect of the ſabbath-days," Col. ii. 16; and even finds fault with the Galatians for *obſerving days*, with a Jewiſh ſcrupuloſity.

That the moral law of Sinai was a peculiar edition of God's evangelical law adapted to the Jewiſh commonwealth, and not an edition of the Adamic law of innocence, I prove by the following arguments:

1. Rom. x. 5, St. Paul produces Moſes as deſcribing the righteouſneſs which is of the law of Sinai: "That the man who does theſe things *ſhall live* by them." And Rom. viii. 13, he himſelf deſcribes the righteouſneſs which is of *the law of liberty* thus, "If ye live after the fleſh, ye ſhall die; but if ye, thro' the Spirit, mortify the deeds of the body, ye *ſhall live*." Now are not thoſe people exceſſively prejudiced, who deny, either that in both theſe deſcriptions, the promiſe,—*ſhall live*,—is the ſame; or that it is ſuſpended on ſincere obedience? And therefore, is it not evident, that St. Paul never blamed the Jews for ſeeking ſalvation by an humble obedience to the moral precepts of the Moſaic covenant, in due ſubordination to faith in the divine mercy and in the promiſed Meſſiah; but only for oppoſing their *opus operatum*, their formal, partial, ceremonious, phariſaic obedience, to that very faith, which ſhould have animated all their work?

2. The truth of this obſervation will appear in a ſtill ſtronger light, if you conſider, that when the evangelical apoſtle aſks, "What ſays the righteouſneſs of *faith?*" he anſwers almoſt in the very words, in which the legal prophet aſſerts the practicableneſs of his own *law*. For St. Paul writes, "The *word* is nigh

nigh thee, in thy mouth, and in thy heart; that is the *word* of *faith* which we preach," Rom. x. 8. And Moſes ſays, Deut. xxx. 11, "The *word* is very nigh unto thee, even in thy mouth, and in thy heart, that thou mayeſt *do* it;" which undoubtedly implies a *believing* of that *word*, in order to the *doing* of it; agreeably to the doctrine of our church, who aſks in her catechiſm, "What doſt thou learn in the commandments?" and anſwers, "I learn my duty towards God, &c. which is to believe in him," &c. Thus we ſee, that, as the Moſaic law was not without goſpel and faith, ſo the chriſtian goſpel is not without law and obedience; and conſequently, that thoſe divines, who repreſent Moſes as promiſcuouſly *curſing*, and Chriſt as indiſcriminately *bleſſing*, all the people under their reſpective diſpenſations, are greatly miſtaken.

3. Whatever liberty the apoſtle takes with the ſuperannuated ceremonies of the Jews, which he ſometimes calls *carnal ordinances*, and ſometimes, *beggarly elements*; it is remarkable that he never ſpeaks diſreſpectfully of the *moral* law, and that he exactly treads in the ſteps of Moſes's evangelical legality: For if Moſes comes down from Mount Sinai, ſaying, "Honour thy father and mother," &c. St. Paul writes from Mount Sion, "Honour thy father and mother, which is the firſt commandment, [of the ſecond table] *with promiſe*, that it may be *well with thee*," Eph. vi. 2, 3. As for Chriſt, we have already ſeen, that when he informs us how well it will be with us, if we keep his commandments, he ſays, "This do, and thou ſhalt live:" i. e. thou ſhalt *inherit eternal life* in glory.

4. As Chriſt freely converſed with Moſes on the Mount, ſo St. Paul is freely converſant with Moſes's legality in his moſt evangelical epiſtles. Take another inſtance of it. "Thou ſhalt love thy neighbour as thyſelf," ſays the Jewiſh Lawgiver, Lev. xix. 28. "Love one another," ſays the Chriſtian Apoſtle, "for he that loveth another hath fulfilled the law, for, &c. love is the fulfilling of the law,"

Rom. xiii. 8, 10. And that he ſpoke this of the moral law of Sinai, as adopted by Chriſt, is evident from his quoting in the 9th verſe the very words of that law, "Thou ſhalt not kill, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet, and—any other commandment," &c.

5. St. James forms a three-fold cord, with Moſes and St. Paul, to draw us out of the ditch of antinomianiſm, into which pious divines have inadvertently led us. "If ye fulfil the royal law, ſays he, *ye do well*, but if ye have reſpect to perſons, ye commit ſin, &c. So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty," James ii. 8, 9, 12. "True, ſays Zelotes; but that law of liberty, is the free goſpel preached by Dr. Criſp." Not ſo: for St. James immediately produces part of that very law of liberty, by which fallen believers, that have ſhewed no mercy, will have judgment without mercy: and he does it in the very words of St. Paul, "Do not commit adultery, Do not kill," James ii. 11. Any one who can ſet aſide the teſtimony which thoſe apoſtles bear in favour of the moral law of Moſes, may, by the ſame art, preſs the moſt glaring truths of the bible into the ſervice of all new fangled dotages.

6. Becauſe the Moſaic diſpenſation, conſidered with reſpect to its ſuperannuated types and ceremonies, is an *old* covenant with regard to the chriſtian diſpenſation; Zelotes raſhly concludes, that Moſes's moral law is the covenant of unſprinkled works, and of perfect innocence, which God made with Adam in paradiſe. Hence he conſtantly oppoſes the ten commandments of God to the goſpel of Chriſt, altho' he has no more ground for doing it, than for conſtantly oppoſing Rom. ii. to Rom. viii; Gal. vi. to Gal. ii; and Mat. xxv. to John x. Setting therefore aſide the ceremonial and civil laws of Moſes, the difference between him and St. Paul conſiſts principally in two particulars: 1. The Books of Moſes are chiefly *hiſtorical*; and the Epiſtles of St. Paul, chiefly

chiefly *doctrinal*: 2. The great prophet chiefly inſiſts upon *obedience*, the *fruit* of faith; and the great apoſtle chiefly inſiſts upon a *faith*, the *root* of obedience. Hence it appears, that thoſe eminent ſervants of God cannot be oppoſed to each other with any more propriety, than Mr. Berridge has oppoſed a jewiſh *if* to a chriſtian *if*.

7. The Sinai-covenant does not then differ from the chriſtian diſpenſation *eſſentially*, as darkneſs and light, but only in degree, as the morning light and the blaze of noon. Judaiſm deals in types and veiled truths; Chriſtianity in anti-types and naked truths. Judaiſm ſets forth the ſecond gōſpel-axiom, without obſerving the firſt; and Chriſtianity holds out the firſt, without obſcuring the ſecond. The Jews waited for the firſt coming of Chriſt, to put away ſin by the ſacrifice of himſelf: And the Chriſtians look for his appearing a ſecond time without ſin, i. e. without that humiliation and thoſe ſufferings, which conſtituted him a ſacrifice for ſin. I ſee therefore no more reaſon to believe that Mount Sinai flames only with divine wrath, than to think that Mount Sion flames only with divine love: for if a beaſt was to be thruſt through with a *dart*, for ruſhing upon Mount Sinai; I find that Ananias and Sapphira were thruſt through with a *word*, for ruſhing upon Mount Sion. And if I read that Moſes himſelf *trembled exceedingly* at the divine ſeverity diſplayed in Arabia, I read alſo, that *great fear came upon all the church*, on account of the judgment inflicted upon the firſt backſliders in the good land of Canaan. In a word, as Chriſt is the Lion of the tribe of Judah, as well as the Lamb of God; ſo Moſes is the meekeſt man upon earth, as well as the ſevereſt of all the prophets.

8. To prove that the decalogue is a goſpel-*law of liberty*, and not the Adamic law of innocence, one would think it is enough to obſerve, that the law of innocence was given without a *mediator*, whereas the law of Sinai was given by one. For St. Paul informs us, that "it was ordained by angels in the

hand of a MEDIATOR," Moſes, a mighty interceſſor, and a moſt illuſtrious type of Chriſt, to whom he pointed the Iſraelites. This makes the Apoſtle propoſe a queſtion, which contains the knot of the difficulty raiſed by the antinomians: "Is the law then againſt the promiſes of God?" Is the Sinai-covenant againſt the goſpel of Chriſt? And he anſwers it by crying out, God forbid. Nay, as a ſchoolmaſter it brings us to Chriſt, that we may be juſtified by faith as ſinners; and afterwards it makes us keep cloſe to him for power to obey it, that we may be juſtified by works as believers; "For, ſays he in another place, The DOERS of the LAW, [and none but they] ſhall be juſtified, &c. in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to MY GOSPEL:" A plain proof this, that the moral LAW, with all its ſanctions and precepts, is a capital part of the Chriſtian, as well as of the Jewiſh diſpenſation.

9. Again, The Adamic moral law was given without a *ſacrificing prieſt:* but not ſo the Moſaic moral law: For, while Moſes was ready to act his part as an interceding prophet; Aaron was ready to ſecond him, by offering up typical incenſe and propitiatory ſacrifices; and God graciouſly inveſted him with power to give a ſacerdotal bleſſing to penitent tranſgreſſors; appointing him the repreſentative of Chriſt, whom St. Paul calls "The High Prieſt of OUR diſpenſation."

Once more: The preface of the decalogue is altogether evangelical; and the ſecond commandment ſpeaks of *puniſhing* only *unto the third generations*, while it mentions *ſhewing mercy unto a thouſand generations*, which, if I miſtake not, intimates that the decalogue breathes *mercy* as well as *juſtice*; and therefore that it is an edition of Chriſt's evangelical, and not of Adam's anti-evangelical law.

Theſe obſervations make me wonder that pious divines ſhould ſet aſide the moral part of Moſes's law, as being the impracticable law of innocence: But, when I reflect that Aaron himſelf helped to ſet

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up the golden calf, and that Moſes, in a fit of intemperate zeal for God, daſhed the material tables of his own law to pieces; I no more wonder that pious ſolifidians ſhould help the practical antinomians to ſet up their great Diana; and that warm men ſhould break the Almighty's laws to the diminutive, inſignificant pieces, which they are pleaſed to call "rules of life."

And let nobody ſay that theſe arguments are only "novel chimeras;" for the moſt judicious Calviniſts have been of this ſentiment. Flavel, after mentioning ſeveral, ſuch as Bolton, Charnock, and Burgeſs, adds, "Mr. Greenhill on Ez. xvi. gives us *demonſtration* from that context, That ſince it [the Moſaic law] was a marriage-covenant, as it appears to be, verſe 8, it cannot poſſibly be a diſtinct covenant from the covenant of grace. The incomparable Turretine [one of Calvin's moſt famous ſucceſſors at Geneva] learnedly and judiciouſly ſtates this controverſy, and both poſitively aſſerts, and by many arguments fully proves, that the Sinai-law cannot be a pure covenant of works, or a covenant ſpecifically diſtinct from the covenant of grace." See Flavel's Works, Folio Edit. p. 423.

The ſame candid Author helps me to *ſome* of the following, ſupernumerary arguments. 1. Nothing can be more unreaſonable than to ſuppoſe that God brought his choſen people out of Egyptian bondage, to put them under the more intolerable bondage of the law of innocence.—2. If God had done this, inſtead of bettering their condition, he would have made it worſe: Nay, he would have brought them from the *bleſſing* to the *curſe:* For, in Egypt they were nationally under the covenant made with Abraham: a gracious covenant this, into which they were all admitted by the ſacrament of circumciſion: Nor could they be put under the Adamic covenant of Works, without being firſt cut off from the covenant of Grace made with Adam after the Fall, renewed with all mankind in Noah, and peculiarly confirmed to the Jews in their anceſtors Abraham,

Iſaac,

Iſaac, and Jacob; it being evident, that no man can be at the ſame time under two covenants abſolutely different.—Nay, 3. If the law given to the Iſraelites upon Mount Sinai, was not an evangelical law; if it was the law of paradiſiacal innocence; God treated his peculiar people with greater ſeverity than he did the Egyptians, who were all under the gracious diſpenſation which St. Peter deſcribes in theſe words, "In EVERY NATION he that feareth God, and worketh righteouſneſs, is accepted of him."—4. If, becauſe St. Paul *decries* the abſolute *ceremonies* of Moſes's law, it follows that the *moral* law delivered to Moſes was not a *goſpel law*; it will alſo follow, that the covenant of circumciſion made with Abraham, was not a *goſpel covenant:* For the apoſtle expreſsly *decries circumciſion*, the great, external work of that covenant. But as Abraham's covenant was undoubtedly a goſpel-covenant, altho' circumciſion is now aboliſhed; ſo was Moſes's law a goſpel-law; altho' the ceremonial part of it is now abrogated.—Laſtly: St. Paul, Rom. ix. 4, places "the giving of the law" among the greateſt *privileges* of the Jews; but if by *the law* he meant the Adamic covenant, he ſhould have called it the greateſt *curſe*, which can be entailed upon a *fallen* creature: For what can be more terrible, than for a whole nation of *ſinners* to be put *under* a *law*, that abſolutely curſes its violaters, and admits of neither repentance nor pardon?

Flavel, in the page which I have already quoted, makes the following juſt obſervation: "The Law is conſidered two ways in ſcripture. 1. Largely, for the whole † Moſaical œconomy, comprehenſive of

† Thus when St. John ſays, "The law came by Moſes, but grace and truth came by Jeſus Chriſt;" he does not mean, that the law of Moſes is a *graceleſs* and *lying* law: He only declares, that, Whereas the Jewiſh diſpenſation which is frequently called THE LAW, came by Moſes, with all its *ſhadowy* types; the Chriſtian diſpenſation, which is frequently called GRACE, came by Jeſus Chriſt, in whom the ſhadows of the ceremonial law have their *truth* and reality.

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the *ceremonial* as well as *moral* precepts, and that law is *of faith*, as the learned Turretine has proved by four ſcripture arguments, (1) Becauſe it contained Chriſt the object of faith: (2) Becauſe it impelled men to ſeek Chriſt by faith: (3) Becauſe it required that God be worſhipped, which cannot rightly be without faith: And (4) becauſe Paul deſcribes the righteouſneſs of faith in thoſe very words, whereby Moſes had declared the precepts of the law.—Again, The Law, in ſcripture, is taken ſtrictly for the moral law only, conſidered abſtractedly from the promiſes of grace, as the legal juſticiaries underſtood it. Theſe are two different ſenſes and acceptations of the law.'"

Apply this excellent diſtinction to the refinements, with which the doctrine of the law has been perplexed, and you will eaſily anſwer the objections of thoſe, who, availing themſelves of St. Paul's laconic ſtyle, lay their own farrago at his door: For inſtance, when he ſays, "As many as are of the works of the law, are under the curſe, for it is written, Curſed is every one, that continueth not in all things," &c. he means [to uſe Flavel's words] the law "conſidered abſtractedly from the promiſes of grace;" for, in that caſe, the law immediately becomes the Adamic covenant of works, which knows nothing of juſtification by faith in a *merciful* God, through an *atoning mediator:* and, in this point of view, the apoſtle ſays with great truth, "The law is not of faith, but the man that doth theſe things ſhall live in them," without being under any obligation to a Saviour. From the curſe of this Adamic, mercileſs law, as well as from the curſe of the ceremonial burdenſome law of Moſes, Chriſt has delivered us: But He never intended to deliver us from the curſe of his own *royal law*, without our perſonal, ſincere, penitential, and faithful obedience to it: for he ſays himſelf, "Why call ye me Lord! and do not the things which I ſay."—Thoſe mine enemies, who put honour upon my croſs, while they pour contempt upon my crown, "Thoſe mine enemies,

who

who would not that I ſhould REIGN over them, bring hither and ſlay them before me."

From the preceding arguments I conclude, that what St. James calls *the royal law*, and *the law of liberty*, and what St. Paul calls *the law of Chriſt*, is nothing but *the moral law of Moſes*, which Chriſt adopted, and explained in his ſermon upon the mount; a law this, which is held forth to public view, duly connected with the apoſtles creed, in our churches, to indicate, that *ſolifidianiſm* is the abomination of deſolation, and that the commandments ought no more to be ſeparated from the articles of our faith, in our pulpits and hearts, than they are in our chancels and bibles.

And that we ſhall ſtand or fall by the moral part of the decalogue in the great day, is evident, not only from the tenor of the New Teſtament, but even from St. Paul's expreſs declarations to thoſe very Galatians to whom he ſays, "Chriſt has delivered us from the curſe of the law:" For he charges them to "fulfil the law of Chriſt;" adding, "God is not mocked: whatſoever a man ſoweth, that ſhall he alſo reap: For he that ſoweth to his fleſh, ſhall of the fleſh reap deſtruction.—I have told you, that they, who do ſuch things [adultery, fornication, uncleanneſs, murders, drunkenneſs, and ſuch like] ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, &c. goodneſs, temperance: AGAINST ſuch [as bear this fruit] there is no law:" Or rather, "The law is not againſt them:" For, as the apoſtle obſerves to the Corinthians, "We are not Antinomians—We are not without LAW to God, but under the LAW to Chriſt."

Among the many objections, which Zelotes will raiſe againſt this doctrine, two deſerve a particular anſwer.

I. "If the Moſaic diſpenſation is an edition of the "everlaſting goſpel, why does St. Paul decry it when "he writes to the Galatians and Corinthians? And "why does he ſay to the Hebrews, "Now hath "Chriſt obtained a more excellent miniſtry, by

"how

" how much alſo he is the mediator of a better co-
" venant, which was eſtabliſhed upon better pro-
" miſes," &c. Heb. viii. 6, &c. for of theſe two
" diſpenſations the apoſtle evidently ſpeaks in that
" chapter, under the name of *an old* and *a new co-*
" *venant.*"

(1) Altho' Chriſt is the one Procurer of grace under all the goſpel-diſpenſations, yet his own peculiar diſpenſation has the advantage of the ſuperannuated diſpenſation of Moſes, on many accounts, chiefly theſe. Chriſt is the *Son*, and Moſes was the *ſervant* of God;—Chriſt is a *ſinleſs*, *eternal* prieſt, *after the* royal *order of Melchiſedec*; and Aaron was a *ſinful*, *tranſitory*, *levitical* high-prieſt: Chriſt is a *living*, ſpiritual temple; and Moſes's tabernacle was a *lifeleſs*, material building: Chriſt writes the decalogue *internally*, upon the tables of the believer's heart; and Moſes brings it written *externally*, upon tables of ſtone: Chriſt "by one offering for ever perfected them that are ſanctified;" but the Moſaic ſacrifices were daily renewed: Chriſt ſhed his own precious blood, the blood of *the Lamb of God*; but Aaron ſhed only the vile blood of bulls and common lambs:—Chriſt's diſpenſation *remaineth*; but that of Moſes *is done away*, 2 Cor. iii. 11:—Chriſt's diſpenſation is *the miniſtration of the Spirit*; but that of Moſes is *the miniſtration of the letter*, *of condemnation*, *of death*, not only becauſe it eventually killed the carnal Jews, who abſurdly oppoſed the *letter* of their diſpenſation to the *ſpirit* of it; but alſo becauſe Moſes condemned to *inſtant death* blaſphemers, adulterers, and rebels; deſtroying them with volleys of ſtones, earthquakes, fire from heaven, waters of jealouſy, &c. All theſe ſtrange executions were acts of ſeverity, which our mild Redeemer not only never did himſelf, but never permitted his apoſtles to do while he was upon earth; kindly delaying the execution of his woes, and chiefly delighting to proclaim peace to penitent rebels. Hence it is, that St. Paul ſays, *If the* Moſaic *miniſtration*, [which, in the preceding reſpect,

was

was comparitively a *miniſtration of* righteous *condemnation*] *be glory, much more does* the miniſtration of Chriſt [which, in the ſenſe above-mentioned, is comparatively a *miniſtration of* righteous mercy] *exceed in glory!* 2 Cor. iii. 9.

(2) With regard to the BETTER PROMISES, on which the apoſtle founds his doctrine of the *ſuperior* excellence of the chriſtian, over the jewiſh diſpenſation, they are chiefly theſe: (1) "The Lord whom ye ſeek, even the meſſenger of the [better covenant,] ſhall ſuddenly come to his temple.—(2) To you, that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings.—(3) I will be merciful to your unrighteouſneſs, and your ſins I will remember no more:—giving *you* the KNOWLEDGE of ſalvation by the remiſſion of ſins;" a privilege this, which is enjoyed by all *chriſtian* believers.—(4) "All ſhall know me from the leaſt to the greateſt: They ſhall all be taught of God: [for,] I will pour of my ſpirit upon all fleſh, and my ſervants and my handmaids ſhall prophecy," i. e. ſpeak the wonderful works of God. This bleſſing, which under the jewiſh diſpenſation was the prerogative of prophets and propheteſſes only, is common to all true chriſtians. The four evangeliſts, and St. Peter, our Lord, and his forerunner, agree to name it *the baptiſm of the Holy Ghoſt:* St. Peter calls it *the ſpirit of promiſe:* Chriſt terms it alſo *Power from on high, and the Promiſe of the Father:* The fulfilment of this great promiſe is the peculiar glory of chriſtianity in its ſtate of perfection, as appears from John vii. 39. and 1 Peter i. 12; and it is chiefly on account of it, that the chriſtian diſpenſation is ſaid to be founded on *better promiſes:* but to infer from it that the jewiſh diſpenſation was founded on a *curſe*, is a palpable miſtake.

3. Therefore all that you can make of Heb. viii. 2 Cor. iii. and Gal. iv. is, 1. That the Jewiſh diſpenſation puts an heavy yoke of ceremonies upon thoſe who are under it, and by that means *gendereth*

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to bondage: whereas the goſpel of Chriſt begets glorious liberty; not only by breaking the yoke of Moſaic rites, but alſo by revealing more clearly, and ſealing more powerfully, the glorious promiſe of the Spirit.—And 2. That the goſpel of Moſes, if I may uſe that expreſſion after St. Paul, Heb. iv. 2. was *good* in its time and place, and was founded upon *good promiſes*; but that the goſpel of Chriſt is better, and is eſtabliſhed upon *better promiſes*, the latter diſpenſations illuſtrating, improving, and ripening the former; and altogether forming the various ſteps, by which the myſtery of God haſtens to its glorious accompliſhment.

II. "If the Moſaic diſpenſation is ſo nearly allied to the goſpel of Chriſt, why does the apoſtle, "Heb. xii. 18, 21, give us ſo dreadful a deſcription "of Mount Sinai?" And why does he add, "So "terrible was the ſight [of that Mount burning "with fire] that Moſes ſaid, I exceedingly fear and "quake?"

ANS. The Apoſtle, in that chapter, exalts with great reaſon, Mount Sion above Mount Sinai; or the Chriſtian above the Jewiſh diſpenſation; and herein we endeavour to tread in his ſteps. But the argument taken from the dreadful burning of Mount Sinai, &c. does by no means prove, that the Sinai-covenant was eſſentially different from the covenant of grace. Weigh with impartiality the following obſervations, and they will, I hope, remove your prejudices as they have done mine.*

1. If the diſpenſation of Moſes is famous for the *paſt* terrors of Mount Sinai: ſo is that of Chriſt for the *future* terrors of the day of judgment. "His voice, ſays the apoſtle, then ſhook the earth: But now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven:"—We too look for the ſhout of the archangel, and the

* I have bordered myſelf upon the miſtake of Zelotes, in one or two Solifidian expreſſions, in the Addreſs which concludes my Appeal. That place ſhall be guarded in the next edition.

blaſt of the trump of God; and are perſuaded, that the flames which aſcended from Mount Sinai to the midſt of heaven, were only typical of thoſe flames, that ſhall crown the Chriſtian diſpenſation, when our Lord ſhall be revealed in flaming fire to take a more dreadful vengeance of them that obey not the goſpel, than ever Moſes did of thoſe who diſobeyed his diſpenſation. "Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation; looking for and haſtening unto the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat." How inconſiderable do the Moſaic terrors of a burning buſh and a flaming hill appear, when they are compared with the Chriſtian terrors of melting elements, and of a world, whoſe inveterate curſe is purſued from the circumference to the centre, by a pervading fire; and devoured by rapidly-ſpreading flames!

2. How erroneous muſt the preaching of Zelotes appear to thoſe who believe all the Scriptures? "I "do not preach to you *duties* and *ſincere obedience*, "like "Mr. Legality" on Mount Sinai; but *pri-* "*vileges* and *faith*, like St. Paul on Mount Sion." —How unſcriptural, I had almoſt ſaid, how deceitful is this modiſh effeminate divinity! Does not the very apoſtle, who is *ſuppoſed* to patronize it moſt, ſpeak directly againſt it, where he ſays, "We labour that we may be accepted of Him, [the Lord:] for we muſt all appear before the judgment-ſeat of Chriſt, &c. knowing therefore the *terror of the Lord* [in that great day of retribution,] we perſuade men?"—Nay, does he not conclude his dreadful deſcription of Mount Sinai and its terrors, by threatening chriſtian believers, who are come to Mount Sion, with more dreadful diſplays of divine juſtice than Arabia ever beheld, if they do not obey him that ſpeaks from heaven? Heb. xii. 25. And does he not ſum up his doctrine, with reſpect to Mount Sinai and Mount Sion, in theſe awful words, "Wherefore, we receiving [by faith] a kingdom which

which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and *godly fear:* For *our* God is [not the God of the antinomians, but] *a conſuming fire:*" i. e. The God, who delivered the moral law upon Mount Sinai in the midſt of devouring flames, and gave a fuller edition of it in his Sermon upon the Mount, ſolemnly adopting that law into his own peculiar diſpenſation as the law of liberty, or his own evangelical law;—This very God is a conſuming fire. He will come in the great day "revealed in flaming fire to conſume the man of ſin by the breath of his mouth; and to take vengeance on all who obey not the goſpel," whether they deſpiſe its gracious offers, or trample under foot its righteous precepts. If Zelotes would attentively read Heb. xii. 14, 29. and compare that awful paſſage with Heb. ii. 2, 3, he would ſee, that this is the apoſtle's anti-ſolifidian doctrine: but alas! while the great, pharifaic whore forbids ſome papiſts to *read* the bible, will the great antinomian Diana permit ſome proteſtants to *mind* it?

Should not the preceding obſervations have the deſired effect upon the reader, I appeal to witneſſes. Moſes is the firſt. He comes down from Mount Sinai with an angelic appearance. Beams of glory dart from his ſeraphic face. His looks beſpeak the man that had converſed forty days with the God of glory, and is fatura ed with divine mercy and love; but I forget that chriſtianized jews will ſee no glory in Moſes, and have a veil of prejudice ready to caſt over his radiant face, I therefore point at a more illuſtrious witneſs. It is the Lord Jeſus. "Behold! he cometh, with ten thouſand of his ſaints, ſays St. Jude, to execute judgment upon all;" and particularly upon thoſe that "ſin wilfully after they have received the knowledge of the truth." There remaineth no more ſacrifice for [their] ſins, (ſays my third witneſs) but a fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries. He that deſpiſed *Moſes's law*, died *without*

mercy: of *how much ſorer puniſhment* ſhall he be thought worthy, who hath [deſpiſed the Chriſtian diſpenſation, and] done deſpite to the Spirit of grace? For we know him that hath ſaid, Vengeance belongeth unto me;—The Lord ſhall judge *his* people. It is a fearful thing to fall into the hands of the living God," Heb. x. 26.—31.

Thus ſpeaks the champion of free-grace: ſuch is the account, which he gives us of Chriſt's ſeverity towards thoſe who deſpiſe his diſpenſation; a ſeverity this, which will diſplay itſelf by the infliction of a puniſhment *much ſorer* than that of the rebels deſtroyed by Moſes. And are we not come to the height of inattention, if we can read ſuch terrible declarations as theſe, and maintain, that nothing but vinegar and gall flows from Mount Sinai, and nothing but milk and honey from Mount Sion? How long ſhall we have eyes that do not ſee, and hearts that do not underſtand? Lord, rend the veil of our prejudices: Let us ſee the truth as it is in Moſes, that we may more clearly ſee the truth as it is in Jeſus.

The balance of the preceding arguments ſhews, that the Moſaic and the Chriſtian covenant only ſet before us *Bleſſing* and *Curſing*; and that, according to both thoſe diſpenſations, the obedience of *faith* ſhall be crowned with gracious rewards; whilſt diſobedience, the ſure fruit of *unbelief*, ſhall be puniſhed with the threatened curſe. I throw this concluſion into my Scales, and weigh it before my readers, thus:

Bleſſings of the *Moſaic* Covenant,	Curses of the *Chriſtian* Diſpenſation,
Being the words of *Moſes*.	Being the words of *Chriſt*.
1. MOSES ſaid, conſecrate yourſelves to-day to the Lord, &c. that he may beſtow upon	2. JESUS began to upbraid the cities, wherein moſt of his mighty works were done, becauſe

upon you a *bleſſing* this day, Ex. xxxii. 29.—Behold I ſet before you this day a *bleſſing*, &c. if ye obey the commandments of the Lord. And it ſhall come to paſs, that thou ſhalt put the *bleſſing* upon Mount Gerizim, &c. Deut. xi. 20, 29.—And it ſhall come to paſs, if thou ſhalt hearken diligently, &c. that the Lord thy God will *bleſs* thee: —All theſe *bleſſings* ſhall overtake thee, &c. *Bleſſed* ſhalt thou be in the city, and *bleſſed* in the field, &c. *Bleſſed* ſhalt thou be when thou comeſt in, and *bleſſed* when thou goeſt out, &c. The Lord ſhall command the *bleſſing* upon thee, &c. The Lord ſhall eſtabliſh thee an holy people to himſelf, if thou ſhalt walk in his ways. And, &c. he ſhall open unto thee his good treaſure, Deut. xxviii. 1 to 12.

1. This is the *Bleſſing*, wherewith *Moſes*, the man of God, *bleſſed* the children of Iſrael:—And he ſaid: The Lord came from Sinai, &c. with ten thouſands of ſaints: from his right hand went a fiery law: yea, he *loved* the becauſe they repented not. *Wo* unto thee Chorazin:—*Wo* unto thee Bethſaida:—I ſay unto you, it ſhall be *more tolerable* for Tyre and Sidon, at the day of judgment than for you. And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to *Hell*, &c. I ſay unto you it ſhall be *more tolerable* for the land of Sodom in the day of judgment, than for thee. Matt. xi. 20, 25.—I tell you, Nay: but except ye repent, ye ſhall *all likewiſe periſh*.—*Cut it down* [the barren fig-tree:] Why cumbereth it the ground?—Let it alone this year alſo;—if it bear fruit, well: and if not, then after that, *thou ſhalt cut it down*, Luke xiii. 5, 9.

2. The Lord of that [once *bleſſed*, but now backſliding] ſervant will come in a day when he looketh not for him, and will *cut him aſunder*, and will appoint him his portion with the unbelievers. And that ſervant, who knew

the people.—*Let Reuben live*, and not die:—And of Levy he said, Let thy *Thummim* and thy Urim [thy perfections and thy lights] be with thy holy one.—And of Naphtali he said, O Naphtali *satisfied with favour*, and *full with the blessing* of the Lord, possess thou the West:—*Happy* art thou, O Israel: who is like unto thee, O *people saved by the Lord*, the shield of thy help?—Thine enemies shall be found liars,—and thou shalt tread upon their high places, Deut. xxxiii. 1 to 29.

1. The Lord passed by before *Moses*, and proclaimed, The Lord, The Lord God, *merciful* and *gracious*, *long-suffering*, and *abundant in goodness* and truth, *keeping mercy for thousands*, *forgiving* iniquity, transgression, and sin, &c. And Moses made haste, &c. and said, if now I have found grace in thy sight, O Lord, &c. *pardon our iniquity*, and our sin, and take us for *thine inheritance*. And he (the Lord) said, I make a (or *the*) *covenant*, knew his Lord's will, and prepared not himself, neither *did* according to his will, shall be beaten with *many stripes*, Luke xii. 46. *Wo* unto you,—hypocrites:—ye shall receive the *greater damnation*:—Ye make a proselyte two-fold more a child of hell than yourselves.—Wo unto you, ye blind guides,—ye fools and blind,—ye pay tithe of mint, and have omitted judgment, mercy, and faith, &c. Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the *damnation of hell*? Mat. xxiii. 13 to 33.

2. *Wo* to that man by whom the offence cometh: Wherefore, if thy hand or thy foot offend thee, cut them off. It is better to enter into life maimed, rather than to be cast into *everlasting fire*, Mat. xviii. 7, 8.—*Wo* unto you, that are rich, &c. *Wo* unto you, that are full, &c. *Wo* unto you, that laugh now, &c. *Wo* unto you, when all men shall speak well of you, Luke vi. 24 to 26.—*Depart* from me ye *cursed* into *everlasting fire*,

covenant, —10.	Ex. xxxiv. 6	*fire*, prepared for the devil;—for I was hungry and ye gave me no meat, &c. Matt. xxv. 41, 42.

I flatter myſelf, that if Zelotes and Honeſtus candidly weigh the preceding arguments and ſcriptures, they will reap from thence a double advantage: 1. They will no more tread the honour of Chriſt's moral law in the duſt;—no more rob it of its chief glory, that of being a ſtrict rule of *judgment*. 2. Honeſtus will be again benefitted by a conſiderable part of the New Teſtament; and Zelotes by a conſiderable part of the Law and the Prophets, which [as our Lord himſelf informs us] hang on thoſe very Commandments that the Antinomians diveſt of their Sanction; and the Phariſees of their Spirituality.

SECTION VII.

The doctrine of the preceding Section is weighed in the Scripture Scales. According to Chriſt's goſpel, keeping the moral law in faith is a *ſubordinate* way to eternal life, and ſome Proteſtants are groſsly miſtaken, when they make believers afraid ſincerely to obſerve the Commandments, in order to obtain through Chriſt a more abundant life of grace here, and an eternal life of glory hereafter.

IF I have ſpent ſo much time in attempting to remove the difficulties, with which the doctrine of the law is clogged, it has not been without reaſon; for the ſucceſs of my Checks in a great degree depends upon clearing up this part of my ſubject. If I fail here, phariſaiſm will not be checked, and groſs antinomianiſm will ſtill paſs for the pure goſpel; fundamental errors about the *law* being the muddy ſprings, whence the broken ciſterns, both of the phariſees and of the antinomians, have their conſtant ſupplies. Honeſtus will have an anti-evangelical,

gelical, Chriſtleſs law, or at leaſt a law without ſpirituality and ſtrictneſs; the law, he frames to himſelf, being an inſignificant twig, and not the Spirit's two-edged, piercing ſword. And Zelotes contrives a goſpel without law; or, if he admits of a law for Chriſt's ſubjects, it is ſuch a one as has only the ſhadow of a law,—"a rule of life," as he calls it, and *not* a rule of judgment. That at firſt ſight Honeſtus may perceive the ſpirituality of the law, and the need of *Chriſt's goſpel*; and that Zelotes may diſcover the need of *Chriſt's law*, and ſee its awful impartiality, I beg leave to recapitulate the contents of the laſt Section; preſenting them to the reader, in my Scales, as the juſt weights of the ſanctuary exactly balancing each other.

The WEIGHTS of FAITH and FREE-GRACE.	The WEIGHTS of WORKS and FREE-WILL.
1. When the Philippian Jailor cried out, Sirs, What muſt I do to be ſaved? Paul and Silas ſaid, [according to the *firſt* goſpel-axiom] *Believe* in the Lord Jeſus Chriſt, and thou ſhalt be *ſaved*, Acts xvi. 31.	2. When the young Ruler, and the pious Lawyer, aſked our Lord, What ſhall I do to inherit eternal life? He anſwered them, [according to the *ſecond* goſpel-axiom:] If thou wilt enter into *Life*, *keep the Commandments*:—This *do*, and thou ſhalt *live*. Mat. xix. 17. Luke x. 28.

Here Zelotes, as if he were determined to ſet aſide the left goſpel-ſcale, cries out, "There is no "*entering into life by doing*, and *keeping the com-* "*mandments*. The young Ruler and the Lawyer "were both as great *legaliſts* as yourſelf, and Chriſt "anſwered them according to their error; the wiſe "man having obſerved, that we muſt ſometimes "anſwer a fool according to his folly."—I underſtand you, Zelotes; you ſuppoſe, that ſome phariſaic fiend had driven the poiſoned nail of *legality* into

their

their breasts, and that Christ was so officious as to clinch it for him.—" Not so, (replies Zelotes) but I " think, Christ's answer was *ironical*, like that of " the prophet Michaiah, who said one thing to king " Ahab, and meant another."—What! Zelotes, two men, at different times and in the most solemn manner, propose to our Lord the most important question in the world: He shews a particular regard for them; and returns them similar answers. When one of them had described the way of obedience, an evangelist observes, that " Jesus saw, he had answered *discreetly*." Mark xii. 34. St. Luke informs us, that Christ commended him and said, " Thou hast answered *right*," Luke x. 28; and yet you intimate, that not only our Lord's *answers*, but his *commendations* were ironical. In what unfavourable light do you put our Saviour's kindness to poor sinners, who prostrate themselves at his feet, and there ask the way to heaven! If " Cursed is he, that maketh the blind to wander out of their (earthly) way;" how can you, upon your principles, exculpate our Lord, for doing this with respect to the blind seekers, who enquire the way that leads to *eternal Life* and *Heaven?*

But this is not all: It is evident, that altho' from the taunting tone of Michaiah's voice, Ahab directly understood, that the answer given him was ironical; yet, lest there should be a deception in the case, the prophet dropt the mask of irony, and told the king the naked truth before they parted. Not so Jesus Christ, if solifidianism is the gospel: For, although neither the Ruler nor the Lawyer *suspected*, that his direction and approbation were ironical, he let them both depart without giving them, or his disciples who were present, the least hint, that he was sending them upon a fool's errand. Therefore, if setting sinners upon keeping the commandments in faith to go to heaven, is only shewing them the clearer way to hell, as Zelotes sometimes intimates, no body ever pointed sinners more clearly to hell, than our blessed Lord. This mistake of Zelotes is

so

ſo much the more glaring, as the paſſages which he ſuppoſes to be ironical, agree perfectly with the Sermon on the Mount, and with Matt. xxv. two awful portions of the goſpel, which I am glad the Solifidians have not yet ſet aſide as evangelical *ironies*.

Once more, If our Lord's direction was *not* true with regard to the *covenant of grace*, it was *abſolutely falſe* with reſpect to the *covenant of works*; for as the Ruler and the Lawyer had undoubtedly broken the Adamic law of perfect innocence, they *never* could obtain life by keeping *that* law, ſhould they have done it to the higheſt perfection for the time to come. Therefore, which way ſoever Zelotes turns himſelf, upon *his* ſcheme our Lord ſpoke either *a deceitful irony*, or *a flat untruth*:—I reſume the Scales.

1. I am the Lord **thy God*, who *brought thee out* of the houſe of bondage.

1. The righteouſneſs of *faith* ſpeaketh on this wiſe: Say not in thine heart, Who ſhall aſcend into heaven? &c. or, Who ſhall deſcend into the deep? &c. But what ſaith it? *The word is nigh thee*, Rom. x. 5, &c.

1. Chriſt hath *redeemed* us from the curſe of *the*

2. Thou ſhalt have no other *God but me*, &c. to the end of the decalogue.

2. This *commandment*, which I command thee this day, is not, &c. far off. It is not in heaven, that thou ſhouldſt ſay, Who ſhall go up for us to heaven? &c. Neither is it beyond the ſea, that thou ſhouldſt ſay, Who ſhall go over the ſea for us? &c. But *the word is very nigh unto thee*, Deut. xxx. 11. &c.

2. So *ſpeak* ye, and ſo *do*, as they that ſhall be *judged*

* Here obſerve, that God prefaces the decalogue by evangelically giving himſelf to the Jews as *their God*—a gracious God, who had already *ſaved them out of the land of Egypt*, Jude 5. and who had a peculiar right to their *Faith*, and grateful, evangelical *Obedience*.

the Law, being made a curſe for us, Gal. iii. 13.

1. If they, that are of the [anti-evangelical] law, be heirs; *faith* is made void, and the *promiſe* of none effect, Rom. iv. 14.

1. I do not fruſtrate the *grace* of God: for if *righteouſneſs* came by the [anti-evangelical] *law*; [or if it came *originally* by any] *law*; then *Chriſt* is dead in vain, Gal. ii. 21.

1. I, through the law, am dead to the *Law*.—Ye are not under the *Law*.—Now we are delivered from the *Law*, [both as a cumberous burden of carnal commandments; as a heavy load of typical ceremonies; and as an anti-evangelical, Chriſtleſs covenant of works.] Gal. ii. 19. Rom. vi. 14.—vii. 6.

judged by *the law* of liberty, James ii. 12.

2. If ye *fulfil* the royal law, &c. "Thou ſhalt love thy neighbour as thyſelf," ye *do well*:—For he ſhall have *judgment* without mercy, that *hath ſhewed* no mercy, James ii. 8, 13.

2. God ſending his own Son, &c. for ſin, condemned ſin in the fleſh, that the *righteouſneſs of the law* might be fulfilled in [or by] *us*, *who walk* not after the fleſh, &c Rom. viii. 3, 4.

2. Do we make void the *Law* through faith? God forbid: yea, we eſtabliſh the *Law*.—*Whoſoever* ſhall keep the *whole* law and yet offend in *one* point, he is guilty of *all*, James ii. 10—Think not that I am come to deſtroy the *Law*, &c. Verily I ſay unto you, &c. one jot or tittle ſhall *in no wiſe* paſs from the [moral] law till all be fulfilled: Whoſoever therefore *ſhall break one* of theſe *leaſt commandments*, &c. ſhall be called the * *leaſt* in the kingdom of heaven, Mat. v. 17.

1. *Chriſt*

* Thus *Apoſtates* [by breaking *one* of the ten commandments and not repenting according to the privilege, which the *law of liberty* allows in the day of ſalvation] are *laſt*, though they once

1. *Chriſt* is the end of the law for *righteouſneſs* to every one that *believeth*, Rom. x. 4.

1. O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes *Chriſt* has been evidently ſet forth, crucified among you, &c. Received ye the Spirit, by the works of the law, or by the *hearing of faith?* Gal. iii, 1, 2.

1. Stand faſt in the liberty wherewith *Chriſt* hath *made us free*, and be not entangled again with the yoke of bondage: [i. e. with the curſe of a Chriſtleſs law, or with the galling yoke of Moſaic rites.] Gal. v. 1.

1. If there had been a a law given, which could have given life, verily *righteouſneſs* ſhould have been by the law, Gal. iii. 21. N. B. No law of works can juſtify a *ſinner:* He muſt be juſtified by grace, or not at all —

2. Ye are his *ſervants*, whom ye *obey*; whether of *ſin* unto *death*, or of *obedience* unto *righteouſneſs*, Rom. vi. 16.

2. We are not without law to God, but *under the law* to Chriſt, 1 Cor. ix. 21.—Let brotherly *love* continue.—He that *loveth* another hath *fulfilled the law.*—*Love* is the *fulfilling* of the *law.*—*Fulfil* the law of Chriſt, Heb. xiii. 1. Rom. xiii. 1, 10. Gal. vi. 2.

2. Why call ye me Lord, Lord, and *do not do* the things which I ſay?—Thoſe mine enemies, who would not that I ſhould reign over them [or who would not receive and keep my law] bring hither and ſlay them before me, Luke vi. 46.—xix. 27.

2. Awake to *righteouſneſs*, and *ſin not*, 1 Cor. xv. 34.—Except *your righteouſneſs* ſhall exceed the righteouſneſs of the Scribes, &c. ye ſhall *in no caſe* enter into the kingdom of heaven, Mat. v. 20.—As it is written,

once were *firſt*. I ſay *Apoſtates*; becauſe our Lord, St. Paul, and St. James, evidently ſpeak of *Believers*, i. e. of perſons already in the Kingdom of Heaven, or in the Chriſtian diſpenſation.

If

If he is not cruſhed into an atom for his native ſinfulneſs, or ſent inſtantly to hell for his firſt ſin; or if he has an opportunity to repent and turn, all is of *grace:* all ſprings from the free-gift, which is come upon all men unto juſtification of life, Rom. v. 11.]

1. By the works of the law [when it is oppoſed to Chriſt, or abſtracted from the promiſe] ſhall no fleſh living be *juſtified* [at any time.] Gal. ii. 16.

1. When you have *done all* that is commanded you, ſay; We are *unprofitable ſervants*, Luke xvii. 10.

He hath diſperſed abroad; he hath given to the poor: *His righteouſneſs* remaineth for ever. Now he that miniſtereth ſeed to the ſower, multiply your ſeed ſown, and increaſe the fruits of *your righteouſneſs*, 2 Cor. ix. 9, 10.—And it ſhall be *our righteouſneſs*,* if we obſerve to do all theſe commandments, Deut. vi. 25.

2. In the day of judgment,—by thy words thou ſhalt *be juſtified.*—The doers of the law [of liberty—the law connected with the goſpel promiſes] ſhall *be juſtified*, Mat. xii. 37. Rom. ii. 14.

2. Caſt the *unprofitable ſervant* into outer darkneſs: there ſhall be weeping and gnaſhing of teeth, Mat. xxv. 30.

* The reader will be glad to ſee what *judicious* Calviniſts make of this paſſage. Diodati, one of Calvin's famous ſucceſſors, comments thus upon it: "God out of his fatherly benignity and clemency ſhall accept from us, his children, this endeavour and ſtudy to keep his law, inſtead of a perfect righteouſneſs, &c. All this diſcourſe ought to be referred to the new obedience, &c. which is the plainer, becauſe *moſt* of theſe ſtatutes were *conceſſions*, *remedies*, and *expiations* for ſin." *Diod. in loc.*—Mr. Henry is exactly of the ſame ſentiment. "Could we perfectly fulfil but that one command of loving God with all our heart, &c. and could we ſay we had never done otherwiſe, that would be our righteouſneſs, ſo as to entitle us to the benefits of the covenant of innocency, &c. But that we cannot pretend to; therefore our *ſincere obedience* ſhall be accepted through a Mediator, to denominate us (as Noah was) *righteous before God.*" *Henry in loc.*

If I am not miſtaken, the balance of theſe Scriptures ſhows, that, altho' we are not under the moral law without Chriſt, yet we are under it to Chriſt, both as a rule of *life*, and a rule of *judgment*: Or, to ſpeak more plainly, altho' we ſhall not be judged by the law of innocence, i. e. the moral law abſtracted from goſpel-promiſes, yet we ſhall be judged by the law of liberty, i. e. the moral law connected with the promiſe of the goſpel;—an evangelical law this, under which the merciful God, for Chriſt's ſake, put mankind in our firſt parents, when he graciouſly promiſed them the Seed of the woman, the atoning Mediator, the royal Prieſt after the order of Melchiſedec.

SECTION VIII.

Shewing what is *God's work*, and what is *our own*; how *Chriſt ſaves us*, and how *we work* out *our own* Salvation.

FIRST SCALE.

Containing the Weights of FREE-GRACE.

1. THE hour is coming and now is, when the *Dead* ſhall hear the voice of the Son of God; and they that *hear ſhall live*, John v. 25.

1. *I am come*, that they might have *life*, and that they might have it more abundantly, John x. 10.

1. You hath he *quickened*, who were *dead* in treſpaſſes and ſins, Eph. ii. 1.

1. You, being *dead* in your ſins, &c. hath he *quickened*

SECOND SCALE.

Containing the Weights of FREE-WILL.

2. AWAKE, thou that ſleepeſt, and *ariſe* from the *dead*, and Chriſt *ſhall give* thee light, Eph. v. 14.

2. Except *ye eat* the fleſh of the Son of man, &c. ye have no *life* in you, John vi. 53.

2. Ye *will not* come unto me, that ye might have *life*, John v. 40.

2. Thou haſt a name that thou liveſt, and *art dead*,

quickened together with him, Col. i. 13.

1. Except a man be *born again*, he cannot ſee the kingdom of God, John iii. 3.

1. The wind bloweth *where it liſteth*, &c. ſo is every one that is *born of the Spirit*, John iii. 8.

1. Being *born again*, not of corruptible *ſeed*, but, &c. *by* * *the word* of God: And this is the *word*, which by the goſpel is *preached* unto you, 1 Pet. i. 23, 25. *Of his own will* begat he us *with the word* of truth, James i. 18.

dead, &c. *Strengthen* the things that remain, and are *ready to die*, Rev. iii. 1, 2.

2. Every one that *loveth*—every one that *does* righteouſneſs, is *born of God*, 1 John iv. 7.—ii. 22.

2. *Humble yourſelves* under the mighty hand of God, that he may *exalt* you.—For God *reſiſteth the proud*, and *giveth grace* to the *humble*, 1 Pet. v. 6, 7.

2. Wherefore, &c. *lay apart* all filthineſs, &c. and * *receive*, &c. the engrafted word, James i. 19, 21.—Whoſoever *believeth*, &c. is born of God [according to his diſpenſation.] 1 John v. 1.—As many as *received* him, to *them*, [of his own gracious will] gave

* How miſtaken were the divines that compoſed the Synod of Dort, when ſpeaking of *Regeneration* they ſaid, without any diſtinction, [Illam Deus in nobis ſine nobis operatur] "*God works it in us without us.*" Juſt as if God believed in us without us! Juſt as if *we received* the word without *our receiving* of it. Juſt as if the ſower and the ſun produced corn without the field that bears it! What led them into this miſtake was, no doubt, a commendable deſire to maintain the honour of free-grace. However, if by regeneration they meant the *firſt* communication of that fructifying "ſaving grace which has appeared to all men," —the *firſt* viſit, or the firſt implanting of "that light which enlightens every man that cometh into the world," they ſpoke a precious truth.—For God beſtows this *free-gift* upon us, abſolutely "without us:" Nor could we ever do what he requires of us in the ſcale of *free-will*, if he had not firſt given us a talent of grace, and if he did not continually help us to uſe it aright, when we have a good will.

he power to *become* the *ſons* of God, even to them that *believe* on his name, John i. 12.—For ye are all the children of God *by faith* in Chriſt Jeſus.—Faith cometh by *hearing* [which is our work.] Gal. iii. 26. Rom. x. 17.—They [the Bereans] *received* the word with all readineſs of mind, and *ſearched* the Scriptures daily, whether thoſe things were ſo; therefore many of them *believed*: [i. e. *received* the engrafted word, and by that means were born again according to the Chriſtian diſpenſation.] Acts xvii. 11, 12.

1. *Chriſt* our *Paſſover is ſacrificed* for us, 1 Cor. vi. 7.

1. The *Blood* of Chriſt *cleanſeth* us from all ſin, 1 John i. 7.

1. By one offering *he hath perfected* for ever [in atoning merits] them that are ſanctified, Heb. x. 14.

1. *He by himſelf purged* our ſins:—Of the people there was *none* with him, Heb. i. 3. Iſa. lxiii. 3. [Here the incommunicable glory of making a proper atonement for ſin, is ſecured to our Lord.]

1. He *put away ſin*, by the ſacrifice of himſelf, Heb. ix. 26.

1. Ye are *ſanctified*, &c. in the name of the Lord

2. *Purge out the old leaven* [of wickedneſs] that ye may be a new lump. Ibid.

2. *Cleanſe* your *hands*, ye ſinners; and *purify* your *hearts*, ye double-minded, James iv. 8.

2. Let *us go on unto Perfection*.—This one thing I *do*, &c. I *preſs* towards the mark, Heb. vi. 1. Phil. iii. 13.

2. *Ye have purified* your ſouls in *obeying* the truth.—Verily I *have cleanſed my heart* in vain, and *waſhed my hands* in innocency. [The word *in vain* refers only to a temptation of David, when he ſaw the proſperity of the wicked.] 1 Pet. i. 22. Pſ. lxxiii. 13.

2. *Put away the evil* of your doing from before mine eyes. Iſ. i. 16.

2. If a man *purge himſelf* from theſe he ſhall

Lord *Jeſus*, and by the Spirit of our God, 1 Cor. vi. 11.

1. Surely, one ſhall ſay, *in* [or through] *the Lord* have I *righteouſneſs* and ſtrength, Iſ. xlv. 24.

1. I will make mention of *thy righteouſneſs*, even of thine only, &c. My mouth ſhall ſhew forth *thy righteouſneſs*, and thy ſalvation all the day, Pſ. lxxi. 15, 16.

1. *My righteouſneſs* is near, my ſalvation is gone forth, Iſ. li. 5.

1. I bring near *my righteouſneſs*, it ſhall not be far off; and *my ſalvation* ſhall not tarry, Iſa. xlvi. 13.

1. God ſent his Son *Jeſus* to *bleſs you*, in *turning*, &c. *you* from your iniquities, Acts iii. 26.

1. Him [*Chriſt*] hath God exalted to *give repentance* to Iſrael, and *forgiveneſs of ſins*, Acts v. 31.

1. Be it known unto you, ſhall be a veſſel unto honour, *ſanctified* and meet for the maſter's uſe, 2 Tim. ii. 21.

2. In every nation he that *worketh righteouſneſs* is accepted of him, Acts x. 35.

2. *Then* [*when* thou dealeſt thy bread to the hungry, bringeſt the poor to thy houſe, &c.] *Then* ſhall *thy righteouſneſs* go before thee, and the glory of the Lord ſhall be thy rere-ward, Iſ. lviii. 8.

2. Whoſoever *does not righteouſneſs is not* of God, 1 John iii. 10.

2. The Lord rewarded me [David] according to *my righteouſneſs*, according to the *cleanneſs* of *my hands*, 2 Sam. xxii. 21.

2. I *thought* on my ways, and *turned my feet* unto thy teſtimonies. I *made haſte*, and *delayed not to keep thy* commandments, Pſ. cxix. 59, 60.

2. *Repent* ye therefore, and *be converted*, *that your ſins* may be *blotted out*, Acts iii. 19.

2. *Ariſe*: Why tarrieſt

you, that through this man [*Chriſt*] is preached unto you the *forgiveneſs of ſins*, Acts xxxi. 38.

1. Not by *works of righteouſneſs*, which we have done; but of his mercy he ſaved us, Tit. iii. 5.

1. And this is the name whereby he ſhall be called, The Lord *our Righteouſneſs*, Jer. xxiii. 6.

1. Them that have obtained like precious faith with us, thro' *the righteouſneſs of God*, and our Saviour Jeſus Chriſt, 2 Peter i. 1.

1. *Chriſt* is made unto us of God, &c. *righteouſneſs*, 1 Cor. i. 30.

1. Even for mine own ſake *will I do* it, If. xlviii. 11.

1. No man can ſay that Jeſus is the Lord, but *by the Holy Ghoſt*;—the Spirit of faith, 1 Cor. xii. 3. 2 Cor. iv. 13.

1. I will put my *Spirit* within you, Ez. xxxvi. 27.—I will pour out my Spirit upon all fleſh, Acts ii. 17.

1. Hear eſt thou? *Waſh away thy ſins*; calling upon the name of the Lord, Acts xxii. 16.

2. Except *your righteouſneſs* exceed the righteouſneſs of the ſcribes, ye ſhall *in no caſe* enter into the kingdom of heaven, Mat. v. 20.

2. He that *does righteouſneſs* is righteous, even as he [Chriſt] is righteous, 1 John iii. 7.

2. Though Noah, Daniel, and Job were in it, [the place about to be deſtroyed] they ſhould *deliver* but *their own ſouls* by *their righteouſneſs*, Ez. xiv. 14.

2. The *righteouſneſs* of the *righteous* ſhall be upon him, Ez. xviii. 20.

2. I *will* for this *be enquired* of, &c. to *do* it for them, Ez. xxxvi. 37.

2. Your heavenly Father will give his *Holy Spirit* to them that *aſk* him:—To them that *obey* him, Luke xi. 13. Acts v. 32.

2. Repent and be baptized, &c. [or, ſtand to your baptiſmal vow] and ye ſhall receive the gift of *the Holy Ghoſt*, Acts ii. 38.

2. Take

1. Hear me, O Lord, that this people may know, &c. that *thou haſt turned their heart* back again, 1 Kings xviii. 37.

2. Take with you words, and *turn* to the Lord.—*Turn ye* even to me with all *your heart*, Hoſ. xiv. 2. Joel ii. 12.

1. A *new heart* will *I give* you, &c. I will *take away* the ſtony heart, &c. and I will *give* you an heart of fleſh, Ez. xxxvi. 26.

2. *Harden not* your heart:—*Rend* your heart:—*Make* you a *new heart*, for why will ye die? Pſ. xcv. 8. Joel ii. 13. Ez. xviii. 31.

1. The *preparation* of the heart in man is from the Lord.—Thou wilt *prepare* their heart [the heart of the humble,] Prov. xvi. 1. Pſ x. 17.

2. Nevertheleſs there are good things found in thee, in that, &c. *thou haſt prepared thine heart* to ſeek God, 2 Chron. xix. 3.

1. The Lord will *give grace* and glory, Pſalm lxxxiv. 11.

2. No good thing will he withhold from them that *walk* uprightly. Ib.

1. Exceeding great and precious *promiſes* are *given* us; that by theſe you might be partakers of the divine nature, 2 Pet. i. 4.

2. Having therefore *theſe promiſes*, let us *cleanſe ourſelves* from *all filthineſs* of the fleſh and ſpirit, 2 Cor. vii. 1.

1. Come, for all things are now *ready*, Luke xiv. 17.

2. The Lamb's wife hath *made herſelf ready*.—Be ye alſo *ready*, Rev. xix. 7. Mat. xxiv. 44.

1. *The Lord will wait* to be gracious, Iſa. xxx. 18.

2. *Wait on the Lord*, &c. Wait, I ſay, on the Lord, Pſ. xxvii. 14.

1. Be not diſmayed, for I am *thy God*: I will *ſtrengthen* thee, Iſa. xli. 10.

2. David *encouraged himſelf* in *his God*, 1 Sam. xxx. 6.—They that *wait* on the Lord ſhall renew *their ſtrength*, Iſ. xl. 31.

1. Yea,

2. Curſed

1. Yea, I *will uphold* thee with the *right hand* of my righteouſneſs, Iſa. xli. 10.

2. Curſed is the man that *maketh fleſh* his *arm*. Jer. xvii. 5.—*Caſt* thy burden *upon the Lord*, and he will ſuſtain thee, Pſ. lv. 22.

1. *I will ſprinkle* clean water upon you, and ye ſhall be *clean*: From all your filthineſs, and from all your idols will I *cleanſe* you, Ez. xxxvi. 25.

2. *Waſh ye*, make you *clean*, Iſa. i. 16.—O Jeruſalem, *waſh thy heart* from wickedneſs, that thou mayeſt be ſaved, Jer. iv. 14.

1. I the Lord do *keep* it [the ſpiritual vineyard]; leſt any hurt it, I will *keep* it night and day, Iſ. xxvii. 3.

2. *Keep thyſelf* pure, 1 Tim. v. 22.—*Keep thy heart* with all diligence, for out of it are the iſſues of life, Prov. iv. 23.

1. I will *give them* a heart of fleſh, that they may *walk* in my ſtatutes, Ez. xi. 20.

2. What does the Lord require of *thee*, but, &c. to *walk* humbly with thy God? Micah vi. 8. And Enoch * *ſet himſelf to walk with* God, Gen. v. 24.

1. David my ſervant ſhall be king over them; and, &c. they ſhall *walk* in my judgments, Ez. xxxvii. 24.

2. He that ſaith he abideth in him [God manifeſt in the fleſh] *ought himſelf alſo ſo to walk*, even as he walked, 1 John ii. 6.

1. For

2. And

* The word in the original is in the conjugation *Hithphael*, which ſignifies, *to cauſe ones ſelf to do a thing*: Our tranſlation does not do it juſtice. Nor can Zelotes reaſonably object to the meaning of the word uſed *by Moſes*, unleſs he can prove, that Enoch had no hand, and no foot, in *his walking with God*; and that God *dragged* him as if he had been a *paſſive* cart, or a *recoiling* cannon. However I readily grant, that Enoch did not ſet himſelf to walk with God without the help of that ſaving grace, which has appeared to all men, and which ſo many receive in vain.

1. For we are his workmanſhip, *created in Chriſt Jeſus* unto good works, which God [by his word of command, by providential occurrences, and by ſecret intimations of his will, προητοιμασεν] hath before prepared, that we ſhould *walk in them*, Eph. ii. 10.

2. And as many as *walk* according to this rule, peace be on them and mercy, Gal. vi. 16.—That they might *ſet their hope* in God, &c. and not be as their fathers, a *ſtubborn* generation, &c. that *ſet not their heart* aright, &c. and *refuſed to walk* in his law. But as for me, I *will walk* in mine integrity, Pſ. lxxviii. 7. 10.—xxvi. 11.

1. God hath *ſaved* us, and called us with an holy *calling*: not according to our works, but according to his own purpoſe and *grace*, which was *given us in Chriſt* before the world began, 2 Tim. i. 9.

2. The grace of God, that bringeth *Salvation*, hath appeared unto all men, teaching us, that *we ſhould live* ſoberly, &c.—Give *diligence* to make your *calling* ſure. —How ſhall we eſcape, if we *neglect* ſo great *ſalvation?* Titus ii. 11, 12. 2 Pet. i. 10. Heb. ii. 3.

1. I will give them a heart to *know* me, that I am the Lord, Jer. xxiv. 7.

2. Then ſhall we *know*, *if* we *follow* on to know the Lord, Hoſea vi. 3.

1. I will *put my fear* in their hearts, Jer. xxxii. 40.

2. They ſhall not find me, &c. for that they did no *chuſe the fear of the Lord*, Prov. i. 29.

1. The Lord thy God will *circumciſe thine* heart, Deut. xxx. vi.

2. *Circumciſe* therefore the foreſkin of *your* heart, Deut. x. 16.

1. I *will put* my *law* in their inward parts, and write it in their hearts, Jer. xxxi. 33.

2. Let every man *be ſwift to hear, &c. Receive with meekneſs* the engrafted *word*, which is able

1. We

1. We *love* him, *becauſe* he firſt loved us, 1 John iv. 19.

1. By *grace* ye are *ſaved*, thro' *faith*: and that not of yourſelves: it is the *gift* of God, Eph. ii. 8.—It is of *faith*, that it might be by *grace*, Rom. iv. 16.

1. Not *for thy righteouſneſs*, &c. doſt thou go and *poſſeſs their land*, Deut. ix. 5.

1. Not of *works*, leſt any man ſhould boaſt, Eph. ii. 9.

1. Thou haſt hid thoſe things from the *wiſe and prudent* [in their own eyes] and revealed them unto *babes*, Luke x. 21.

able to *ſave* your ſouls, James i. 19, 21.—Thy word *have I hid* in my heart, Pſ. cxix. 11.

2. The Father *loveth* you, *becauſe ye* have believed, John xvi. 27.

2. *Believe*, &c. and thou ſhalt be *ſaved*, Acts xvi. 31.—Receive not the *grace* of God *in vain*, 2 Cor. vi. 1.—*Looking diligently* leſt any man fail of [or be wanting to] the *grace* of God, Heb. xii. 15.

2. *Inherit the Kingdom*, &c. for I was hungry, and *ye gave me meat*, &c. Mat. xxv. 34.

2. Charge them, &c. to *do good*, &c. that they may lay hold on *eternal life*, 1 Tim. vi. 17, &c.

2. Who is *wiſe*, and he ſhall underſtand theſe things? *prudent* and he ſhall know them? Hoſ. xiv. 9.—None of the *wicked* ſhall underſtand, but the *wiſe* ſhall underſtand, Dan. xii. 10.

If I am not miſtaken, the balance of the preceding Scriptures ſhows, that Phariſaiſm and Antinomianiſm are equally unſcriptural: the harmonious oppoſition of thoſe paſſages evincing; 1. That our Free-will is *ſubordinately* a worker with God's Free-grace in every thing but a *proper atonement* for ſin, and the *firſt implanting* of the light, which enlightens every man that comes into the world: Such an

atonement

atonement having been fully completed by *Christ's Blood*, and such an *implanting* being entirely performed by his *Spirit*: 2. That Honestus is most dreadfully mistaken, when he makes next to nothing, of *free-grace* and her works: 3. That Zelotes obtrudes a most dangerous paradox upon the simple, when he preaches *finished* salvation in the Crispian sense of the word. And 4. That St. Paul speaks as the oracles of God, when he says, "*God worketh* in you, &c. Therefore *work ye out* your own salvation."

SECTION IX.

Displaying the most wonderful work of *Free-grace*, the *general* Redemption of the *lost World* of the *ungodly* by Jesus Christ: And the most astonishing work of *Free-will*, the *obstinate* neglect of that Redemption by those who do despite to the Spirit of Grace.

HONESTUS has such high thoughts of his uprightness and good works, that he sometimes doubts if he is a lost sinner by nature, and if the virtue of Christ's blood is absolutely necessary to *his* justification. And the mind of Zelotes is so full of absolute election and reprobating partiality, that he thinks, the sacrifice of Christ was confined to the little part of mankind, which he calls "The church, the pleasant children, Israel, Jacob, Ephraim, God's people, the elect, the little flock, &c." Those happy souls, if you believe him, are loved with an everlasting love, and all the rest of mankind are hated with an everlasting hate. Christ never bled, never died for *these*. God *purposedly* let them fall in the first Adam, and *absolutely* denied them all an interest in Christ the second Adam, that they might *necessarily* be wicked, and *infallibly* be damned, "to illustrate his glory by their destruction."

To rectify these mistakes;—to show Honestus, that *all Men* without exception are *so wicked* by nature, as to stand in need of Christ's atoning blood; and

and to convince Zelotes, that Chriſt was *ſo good* as to ſhed it for *all Men* without exception; I throw into my Scales *ſome* of the weights ſtamped with GENERAL REDEMPTION: I ſay *ſome*, becauſe others have already been produced in the third Section.

How all Men are *temporally* redeemed by Chriſt's BLOOD.

The WEIGHTS of FREE-GRACE.

NOTE. General Redemption by *price* and *free-grace*, CANNOT fail, becauſe it is entirely the work of Chriſt, who does all things well.

1. We ſee Jeſus, who was made a little lower than the angels [i. e. was made man] for the ſuffering of death, &c. that he, *by the grace of God*, ſhould taſte *death for every man*, Heb. ii. 9.

1. When we were yet without ſtrength, Chriſt *died for the ungodly*, Rom. v. 6.—The Son of man is come to *ſave that which is loſt*, Luke xix. 10.—Behold the Lamb of God, that taketh away the ſin of *the world*, John

Why SOME Men are not *eternally* redeemed by Chriſt's SPIRIT.

The WEIGHTS of FREE-WILL.

NOTE. General Redemption by *power* and *free-will*, CAN and DOES fail, becauſe many refuſe to the laſt, ſubordinately to work out their own ſalvation.

2. As I *live*, ſaith the Lord God, I have no pleaſure in the death of the wicked; but that the *wicked turn* from his way and *live*:—*Turn ye, turn ye*, from your evil ways; for why *will ye die*, O houſe of Iſrael? Ezek. xviii. 23.—xxxiii. 11.

2. And now, &c. judge I pray you, betwixt me and my vineyard. *What could* have been done *more* to my vineyard, that I have not done in it? Wherefore, when I *looked* that it *ſhould bring* forth grapes,

John i. 29.—God ſo loved *the world*, that he gave his only begotten Son, &c. that *the world* thro' him *might be ſaved* [upon goſpel terms,] John iii. 16, 17.—This is indeed the Chriſt, the *Saviour of the World*, John iv. 42.—We have ſeen, and do teſtify, that the Father ſent the Son to be the *Saviour of the World*, 1 John iv. 14 —Behold I bring you *good tidings* of great joy, which ſhall be *to all people*; for unto you *is born, &c. a Saviour*, who is Chriſt the Lord, Luke ii. 10. 11.

1. Chriſt is our peace, who hath made *both* [Jews and Gentiles] one, &c. that he might [on his part] reconcile *both* unto God by the Croſs, Eph. ii. 14. 16. [Now Jews and Gentiles are equivalent to *the world*.] —God was in Chriſt reconciling *the world* unto himſelf, not imputing their treſpaſſes unto them [when they believe.] 1 Cor. v. 10.

2. It pleaſed the *Father*, &c. having *made peace* by the blood of his croſs, by him to reconcile *all things* unto himſelf; grapes, *brought it* forth wild grapes. And now I will, &c. lay it waſte, &c. I will alſo command the clouds that they rain no rain upon it. For the *vineyard of the Lord* is the houſe of Iſrael, and the men of Judah are his *pleaſant plant*: And he *looked for* judgment, but behold oppreſſion; for righteouſneſs, but behold a cry, Iſ. v. 3, 7.—they have *turned* unto me *the back*, and not the face; tho' I taught them riſing early, Jer. xxxii. 33.

2. And now, *becauſe* ye have *done all theſe works*, ſaith the Lord, and I ſpake unto you riſing up early and ſpeaking, but *ye heard not*, and I called you, but *ye anſwered not*; therefore, &c. I will caſt you out of my ſight, &c. *therefore* pray not for this people, &c. for I *will not hear thee*, Jer. vii. 13, 15, 16.

2. *Wilt thou not* from *this* time cry unto me, *my Father*, &c? Haſt thou ſeen that, which backſliding Iſrael hath done?

ſelf; by him, I ſay, whether they be *things in earth*, or things in heaven. And you, &c. hath he reconciled, &c. *thro' death*, to preſent you holy, &c. *if ye* continue in the faith, &c. and be not moved away from the hope of *the Goſpel*, &c. which is *preached to every creature*, that is under heaven, Col. i. 19,—23.

1. We truſt in the living God, who is the *Saviour* of *all men*, eſpecially of thoſe that believe: [Becauſe ſuch obediently ſubmit to the terms of ETERNAL Salvation: For INITIAL Salvation depends on no term on our part.] 1 Tim. iv. 10.

1. The *philanthropy* [or kindneſs] of God *our Saviour* towards *man* appeared, Tit. iii. 4.—The bread of God giveth *life* unto the *world*:—The bread that I will give is my fleſh, which I give for *the life of the world*. John vi. 33, 51.

1. Jeſus

done? &c. And I ſaid, after ſhe had done all theſe things, *Turn thou* unto me; [*Return unto me, for I have redeemed thee*, Iſa. xliv. 72,] but *ſhe returned not*: and, &c. when for *all the cauſes*, whereby backſliding Iſrael committed adultery, I had *put her away*, and given her a *bill of divorce*, yet her treacherous ſiſter Judah feared not, but went and *played the harlot alſo*, Jer. iii. 7, 8.

2. *If thou wilt receive* my words, &c. ſo that thou *incline thine ear* to wiſdom, and *apply thine heart* to underſtanding, &c. *then* ſhalt thou underſtand the fear of the Lord; and *find* the knowledge of God, Prov. ii. 1, &c.

2. As the girdle cleaveth to the loins of a man; ſo have I *cauſed to cleave to me* the *whole* houſe of Iſrael, ſaith the Lord; that they might be *unto me* for *a people*, &c. but *they would not* hear. *Therefore*, &c. I will not pity, nor ſpare, nor have mercy, but *deſtroy* them, Jer. xiii. 11, 12, 14.

2. This

1. Jeſus ſaid, I am the Light of *the world*.—I came, &c. to *ſave the world*, John viii. 12.—xii. 47.—That *the world may believe*, thou haſt ſent me, John xvii. 21.—This is a faithful ſaying, and worthy of all acceptation, [or, *of all men* to be received] that Chriſt came into the world to ſave *ſinners*,* of whom I am *chief*, 1 Tim. i. 15.

2. This is the condemnation, that *light is come into the world*, and men loved darkneſs rather than light *becauſe* their deeds were evil. For every one that [actually] *does evil*, hateth the light, neither cometh to the light, *leſt* his deeds ſhould be reproved. But he that *does* truth, cometh to the light, John iii. 19, &c.

1. I exhort, that firſt of all, ſupplications, &c. and giving of thanks, be made for *all men*, &c. for *this is good* and *acceptable* [not in the ſight of Zelotes, but] in the ſight of *God our Saviour*, who will have *all men* to be *ſaved*, and come to the *knowledge of the truth*. For there is, &c. one mediator between God and *men*, the *Man* Chriſt who gave himſelf *a ranſom for all*, &c. I will there-

2. Jeſhurun, [i. e. The righteous] waxed fat and kicked, &c. He forſook God, &c. and lightly eſteemed the rock of his ſalvation, &c. They ſacrificed to devils, &c. And when the Lord ſaw it he abhorred them, *becauſe* of the provoking of his ſons and daughters. And he ſaid, I will hide my face from them, &c. for a fire is kindled in mine anger, and ſhall burn to the loweſt hell, &c.

* If Chriſt came to ſave ſinners, yea, the *chief* of ſinners, did his goodneſs, impartiality, equity, truth, and holineſs, permit him *unconditionally* to reprobate any ſinner *leſs* than the *chief*? And if he came to ſave ſinners, the *chief* not excepted, why does Zelotes *except* ALL that die in unbelief? If they do not believe, and do their part as *redeemed* ſouls; is it right to infer, that Chriſt did not die for them, and do his part as the Redeemer or *Saviour of all men*? Eſpecially ſince the Scriptures teſtify, that *eternal* ſalvation is ſuſpended on *our works* of faith; and that the reprobates periſh, becauſe they deny in works the Lord that *bought them*?

therefore, that *men* pray *every where*, &c. without doubting, 1 Tim. ii. 1, &c.

1. Mine eyes have ſeen [Chriſt] thy *ſalvation*, which thou haſt prepared before the face of *all people*, a light to lighten *the Gentiles*, and the glory of thy people *Iſrael*, [i. e. the Jews,] Luke ii. 30. &c.—It is a light thing, that thou ſhouldſt be my ſervant, to raiſe up the tribes of Jacob [i. e. the Jews] &c. I will alſo give thee for a light to the *Gentiles*, that thou mayeſt be my *ſalvation* unto the *end of the earth*, Iſ. xlix. 6—God, &c. preached before the goſpel to Abraham, ſaying, In thee [i. e. in thy ſeed, ſhall *all nations* [yea] *all families of the earth* be bleſſed, Gal. iii. 8. 16. Gen. xii. 3.

1. In him [the Word made fleſh] was life, and the life was the light of *men*; and the light ſhineth [even] in the darkneſs, &c. [that] comprehended &c. I will ſpend mine arrows upon them, Deut. xxxii. 15, 23.

2. Becauſe I have called, and *ye refuſed*, I have ſtretched out my hand and *no man regarded*; but ye have *ſet at nought* all my counſel, and *would none* of my reproof: I alſo will mock when your deſtruction cometh as a whirlwind. Then ſhall they call upon me, but I will not anſwer, &c. for that they *hated* knowledge, and *did not chuſe* the fear of the Lord, &c. Prov. i. 24, &c.—If ye walk contrary to me, &c. I will bring ſeven times *more* plagues upon you, &c. And if ye *will not* be reformed by theſe things, I will puniſh you *yet* ſeven times, &c. And if *ye will not* for all this hearken to me, &c. I will caſt down your carcaſes upon the carcaſes of your idols, &c. and my ſoul ſhall *abhor* you, Lev. xxvi. 21.—30.

2. Every branch *in me* that beareth not fruit [during the day of ſalvation] he taketh away, &c. and it is *withered*, and men gather them, and caſt

hended it not.—John came for a witneſs, to bear witneſs of the light, that *all men* through it [δι αυτου φωλος] might believe, &c. That was the true light, which lighteth *every man* that cometh into *the world*, John i. 4, &c.

caſt them into the fire, and they are burned, John xv. 2.—6.—Ye ſhall bow down to the ſlaughter, *becauſe* when I called, ye did *not anſwer*, Iſ. lxv. 12.

From the preceding Scriptures it appears, that, as in a vine ſome branches are nearer the root than others; ſo among mankind ſome men have a ſtronger, and more immediate union with Chriſt than others: But ſo long as their day of ſalvation laſts, all men have ſome intereſt in him; there being as many ways of being in Chriſt, as there are diſpenſations of goſpel-grace. That infants are intereſted *in him*, ſeems evident from Rom. v. 18, and Mark x. 14. And that Cornelius, for example, was in Chriſt as a *juſt heathen*, before he was in him as a *jewiſh proſelyte*, much more before he was in him as a *chriſtian believer*, is not leſs evident from Mat. xxv. 29. Pſ. l. 23. Luke xvi. 10, 11. But when the expreſſion "being in Chriſt," is taken in its moſt confined ſenſe, as it is in ſome of the epiſtles, it means a being ſo fully acquainted with, and ſo intimately united to Chriſt, as to enjoy the privileges peculiar to the Chriſtian diſpenſation, like Cornelius, when he had believed the goſpel of Chriſt, and was baptized with the Holy Ghoſt. To ſay, that he was in every reſpect without Chriſt before, is to ſtrike a blow at the root: It is to ſuppoſe, that a man can be accepted *out of* the Beloved; work righteouſneſs *without* Chriſt's aſſiſtance, and bring forth fruits meet for repentance, in a ſtate of *total ſeparation* from the Vine. Thus it is however, that the ſolifidianiſm of Zelotes meets with the phariſaiſm of Honeſtus.

1. *All men* ſhould honour the Son, [by believing on him] John v. 23.—I will draw *all men* to me, John xii. 32.—The free-gift came upon *all men*, Rom. v. xviii.—The ſaving grace of God hath appeared unto *all men*, Tit. ii. 11.—God giveth to *all men* liberally and upbraideth not, James i. 5.—The Lord is good to *all* [or loving to *every man*] and his tender mercies are over *all his works*, Pſ. cxlv. 9.—If one *died for all*, then were *all* dead.—He *died for all*, that they which live, ſhould, &c. live to him, who died for them, 2. Cor. v. 14, 15.

2. I have purged thee [I have done the part of a *Saviour*] and thou waſt not purged: [thou haſt not done the part of a *penitent* ſinner.] Ezek. xxiv. 13.—Behold, I ſtand at the door and knock; if *any man hear* my voice, and *open* the door [by the obedience of faith] I will come in to him, and ſup with him, and he with me, Rev. iii. 20.

1. He is deſpiſed and rejected of *men*, &c. We [men] eſteemed him not, &c. Surely he was wounded for *our* tranſgreſſions, &c. and with his ſtripes, *we* are [*initially*, and his ſeed, perſevering believers, *completely*] healed. *All we* [men] like ſheep have *gone aſtray: We have turned every one to his own way*, and the Lord hath laid on him the iniquity of us *all*, &c. He poured out his ſoul unto *death*, &c. he bore the ſin [חֵרֶם] *of the multitudes*,*

2. Of a truth I perceive that God is *no reſpecter* of perſons, Acts x. 34.—If ye have reſpect to perſons, ye commit *ſin*, James ii. 9. It is written, *Be ye holy*, for *I am* holy. And if ye call on the Father, who, *without reſpect of perſons, judgeth according to every man's work*, paſs the time of your ſojourning here in *fear*; foraſmuch as ye know, that ye *were redeemed*, &c. with the precious *Blood of Chriſt*, 1 Pet. i. 17, 18. [How different

is

tudes,* and made interceſſion for *the tranſgreſſors*, Iſ. liii. 3, 4, 5, 6, 12.—If *any man* ſin, we have *an advocate* with the Father, Jeſus Chriſt the righteous: and he *is the propitiation* for our ſins: and not for our's *only*, but *alſo* for the ſins of the *whole world*, 1 John ii. 1, 2.

is this goſpel from the goſpel of the day! And, if to *elect* and to *reprobate* is to *judge*, that myriads of unborn people ſhall be eternally *loved* or *hated*, without *any reſpect to their tempers and actions*; what can we ſay of doctrines, which fix upon God the ſpot, that Solomon deſcribes in the following words?] "It is *not good* to have *reſpect of perſons* in *judgment*. He that ſays to the wicked, Thou art righteous, [or he that ſays to what *is not*, *thou art* wicked, and I unconditionally appoint thee for eternal deſtruction] him ſhall the people curſe: nations ſhall abhor him." Prov. xxix. 23, 24.

GENERAL REDEMPTION and FREE-GRACE are the gracious ſpring whence flow the GENERAL, SINCERE and RATIONAL miſſions, goſpel calls, commands, exhortations and expoſtulations which follow.

Through the LIBERTY of our WILL, we may improve or NEGLECT ſo great Redemption; we may make, or REFUSE to make our SINCERE election and RATIONAL calling ſure; as appears from the following Scriptures.

1. *God hath reconciled* us to himſelf by Jeſus Chriſt,

2. *We pray you in* Chriſt's ſtead, *be ye reconciled*

* The *firſt* ſignification of the Hebrew word (רב) is *a multitude*; and as Iſaiah uſes it in the plural number, I hope, Zelote, will not think, that I take an undue liberty, when I render it, *the multitudes*: namely, the multitudes of *tranſgreſſors* mentioned in the ſame verſe; or the multitudes of *men*, that have turned every one to his own way. See verſes 3, 6.

Chriſt, 2 Cor. v. 18.

1. Him [*Chriſt*] God hath exalted to *give repentance* to *Iſrael*—[and] to the *Gentiles*, i. e. to *all mankind*, who are made up of Jews and Gentiles.] Acts v. 31.—xi. 18. [Hence it is that] God now commandeth *all men*, *every where* to repent; becauſe he will *judge the world* in righteouſneſs, Acts xvii. 30, 31.

1. Thou [Paul] ſhalt be his [Chriſt's] witneſs unto *all men*.—To make *all men* ſee what is the fellowſhip of the myſtery [of redeeming and ſanctifying love.] Acts xxii. 15. Eph. iii. 9.

1. Look unto me, and be ye *ſaved*, *all the ends of the earth*, Iſa. xlv. 22.—Come unto me, *all* ye that travel [with ſin] and are heavy-laden [with troubles,] and I *will give* you reſt, Matt. xi. 28.

1. Jeſus ſpake unto them, ſaying: All power is given unto me in heaven, and *in earth*: go ye therefore, and teach [proſelyte] *all nations*; baptizing

conciled to God, 2 Cor. v. 20.

2. And they all with one conſent began to *make excuſe*, &c. I have married a wife, and therefore I *cannot* come, &c. Then the maſter of the houſe being angry, ſaid, &c. None of thoſe men, who *were bidden* [or called, and refuſed to make their calling and election ſure,] ſhall taſte of my ſupper, Luke xiv. 18, &c.

2. How long, ye *ſimple ones*, will ye love ſimplicity? and the *ſcorners* delight in ſcorning? and *fools* hate knowledge? *Turn you* at my reproof: Behold, I will pour out my Spirit unto *you*, Prov. i. 22, 23.

2. I am the Lord *thy God*, &c. *open* thy mouth wide, and I *will fill* it. But *my people would not* hearken to my voice, and *Iſrael would none of me*, Pſ. lxxxi. 10, 11.

2. I call heaven and earth to record this day *againſt you*, that I have ſet before you life and death, bleſſing and curſing: Therefore *chuſe life*,

baptizing *them* in the name of the Father, and of the *Son*, and of the *Holy Ghoſt*. [A ſure proof this, that the *Son* has redeemed *all nations*, and purchaſed for *them* the influences of the *Holy Ghoſt*, Mat. xxviii. 18. 19.

1. Go into *all the world*, and preach the goſpel to *every creature*, &c. and they went forth preaching *every where*, Mark xvi. 15, 20.—*Whoſoever will*, let him take of the water of *life freely*, Rev. xxii. 17.—The Lord is *not willing* that *any* ſhould perish, but that *all* ſhould come to repentance, 2 Pet. iii. 9.

1. *Come now*, [ye rulers of Sodom, ye people of Gomorrah] and *let us reaſon* together, ſaith the Lord; Though your ſins be as ſcarlet, they ſhall be as *white as ſnow*, &c. Ye ſhall eat the *good* of the land, Iſ. i. 10, 19.

1. Ho, *every one* that thirſteth [for life and happineſs] come ye to the waters, and he that *hath no money*; come ye, buy wine and milk, without money and without price, *life*, that thou mayeſt *live*, Deut. xxx. 19.—Mary hath *choſen* the good part, Luke x. 42.—*Chuſe* you this day whom ye will ſerve, &c. but as for me, and my houſe, [we have made our *choice*] *we will ſerve* the Lord, Joſh. xxiv. 15.

2. He that *rejecteth me*, &c. hath one that *judgeth* him: The word [of the goſpel] that I have ſpoken, *the ſame* ſhall *judge* him *in the laſt day*, John xii. 48.—We *will not* have this man to reign over us.—Thoſe, &c. who *would not* that I ſhould reign over them, ſlay them before me, Luke xix. 14, 27.

2. *If ye be willing* and *obedient*, &c. But *if ye refuſe* and *rebel*, *ye ſhall be devoured* with the ſword: for the mouth of the Lord hath ſpoken it, Ver. 19, 20.

2. Thus ſpake the Lord of hoſts, &c. But *they refuſed* to hearken, and *pulled away the ſhoulder*, and *ſtopped* their ears, that they ſhould not hear. Yea, *they made* their heart as

price, &c. *Incline* * your ear, &c. *hear* and your *ſoul ſhall live*, and I *will make* an everlaſting covenant with you, even the ſure mercies of David, &c. *Seek* ye the Lord, while *he may be found*; and *call* upon him while *he is near*. Let *the wicked forſake* his way, &c. and *return* unto the Lord, &c. for he will *abundantly pardon*, Iſ. lv. 1,—7.

as an adamant ſtone, *leſt* they ſhould hear the law, and the words, which the Lord of Hoſts hath ſent *in his Spirit*, &c. *Therefore* it is come to paſs, that *as* he cried, and *they would not* hear; ſo they cried, and *I would not* hear, ſaith the Lord of Hoſts, Zech. vii. 8, 13.

1. Wiſdom ſtandeth in the top of high places: She crieth at the gates, at the entry of the city, &c. Unto you, O *men*, I call, and my voice is to the *ſons of men*, &c. Hear, for I will ſpeak excellent things, &c. Receive my inſtruction rather than choice gold, &c.—Take *my yoke* upon you, and learn of *me*; for I am meek and lowly in heart, and ye ſhall *find reſt* unto your ſouls; for *my yoke* is eaſy, and *my* burden is light, Prov. viii. 2, &c. Mat. xi. 29, 30.

2. I *alſo* will *chuſe* their deluſions, &c. *becauſe* when I *called*, none did anſwer; when I ſpake they *did not hear*; but they *did evil* before mine eyes, and *choſe* that, in which I delighted not, Iſ. lxvi. 4.

1. *All the people* [of bloody, devoted Jeruſalem] ran together unto them [Peter and John:] And

2. The Jews were *filled with envy*, and ſpake againſt thoſe things, which were ſpoken by Paul;

* Zelotes repreſents the *ſure mercies of David*, and *the everlaſting covenant*, as abſolutely unconditional. But I appeal to Candidus: Does not this paſſage mention four requiſites on our part? Inclining our ear:—Hearing:—Seeking the Lord:—And forſaking our wicked way?—And do we not accordingly find, Acts xiii. 34, that many of thoſe, to whom St. Paul offered thoſe *ſure mercies*, miſſed them by *contradicting*, inſtead of *inclining their ear*?

And when Peter ſaw it, he anſwered, Ye [*all the people*] are the children of the covenant, which God made, ſaying to Abraham, "And in thy ſeed ſhall *all the kindreds of the earth* be bleſſed." Unto you [*all the people*] firſt [as being Jews] God, &c. ſent his Son Jeſus to *bleſs you* [*all the people*] by turning away *every one of you* from his iniquities, Acts iii. 9, 11, 12, 25, 26.

1. To whom [*the Gentiles*] I ſend thee, to open *their* eyes, and to turn *them* from darkneſs to light, and from the power of Satan unto God: *that they may* receive *forgiveneſs* of ſins, and *inheritance* among them who are ſanctified *by faith* that is *in me*, Acts xxvi. 17, 18.

1. Behold, *now* is the *accepted time*; behold, *now* is the *day of ſalvation*, 2 Cor. vi. 2.—Wherefore, beloved, account that the *long-ſuffering* of the Lord is *ſalvation*; even as our beloved Paul; contradicting and blaſpheming. Then Paul waxed bold, and ſaid, It was *neceſſary* that the word of God [the Goſpel of Chriſt] ſhould *firſt* have been ſpoken to *you*: but, ſeeing *ye put it from you*, and *judge yourſelves unworthy of eternal life*, lo we turn to the Gentiles: For ſo hath the Lord commanded, Acts 45, 46.—[*Query.* Why was it *neceſſary*, that the goſpel ſhould *firſt* be ſpoken to thoſe Jews, if God had eternally fixed, that there ſhould be *no goſpel*,—no Saviour *for them?*

2. Them that *periſh becauſe* they *received not* the love of the truth, that they might be *ſaved*. And *for this cauſe* God ſhall ſend them ſtrong deluſions, &c. that they all might be damned, who *believed not* the truth, but *had pleaſure* in unrighteouſneſs, 2 Theſſ. ii. 10. &c.

2. O Jeruſalem, &c. how often *would* I have gathered together thy children [among whom were the chief prieſts, ſcribes, and phariſees] as a hen doth gather her brood under her wings, and

loved brother Paul alſo hath written to you [in the next paſſage.] 2 Pet. iii. 9, 15.—Deſpiſeſt thou the *riches of God's goodneſs*, and forbearance and *long-ſuffering*; not knowing, that the *goodneſs of God* leadeth *thee* to repentance [and of conſequence to eternal ſalvation?] Rom. ii. 4.

and *ye would not?* Luke xiii. 24.—Thus ſaith the Lord of hoſts: Behold, I will bring upon this city, &c. all the evil that I have pronounced againſt it; *becauſe they* have *hardened their* necks, *that they might not* hear my words, Jer. xix. 15.—The Lord is *our* God and we are the people of *his* paſture and the *ſheep* of *his* hand. To-day, if *ye will* hear his voice, *harden not* your hearts, as in the provocation, &c. when your fathers ſaw my works. Forty years long was I grieved with that generation and ſaid, It is a people that *do err* in their hearts, &c. To whom I ſware in *my wrath*, that they *ſhould not* enter into *my reſt*, Pſ. xlv. 7, &c.

This is one of the *clouds* of ſcripture-witneſſes, which we produce in favour of redeeming *free-grace*, and electing *free-will*. To ſome people this cloud appears ſo big with evidence, and ſo luminous, that they think Honeſtus and Zelotes, with all the admirers of Socinus and Calvin, can never raiſe duſt enough to involve it in darkneſs, at leaſt before thoſe, who have not yet permitted prejudice to put out both their eyes. It is worth notice, that Honeſtus has *not one* ſcripture to prove, that any man can be ſaved *without* the Redeemer's atonement. On the contrary, we read, that there is ſalvation *in no other*; that there is *no other name*, or perſon, *whereby* we muſt be *ſaved*; and that *no man* cometh to the Father but *by Him*—the Light of the world, and the Light of men. And it is as remarkable, that altho' the peculiar goſpel of Zelotes is founded upon the doctrine of a *partial* atonement, there is not in all the Bible *one* paſſage, that repreſents *the world* as being made up of the elect *only*; not *one* text, which aſſerts that Chriſt made an atonement for one part

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of the world *excluſively* of the other:—No, nor one word which, being candidly underſtood according to the context, cuts off either man, woman, or child, from the benefit of Chriſt's redemption; at leaſt ſo long as the day of grace and initial ſalvation laſteth. Nay, the very reverſe is directly or indirectly aſſerted: For our Lord threatened his very *apoſtles* with a *hell*, "where the worm dieth not, and the fire is not quenched, if they did not pluck out the offending eye. St. Peter ſpeaks of thoſe, who bring *ſwift deſtruction* upon themſelves by *denying the Lord that bought them:* And St. Paul mentions the *deſtruction* of a *brother* for whom *Chriſt died*; yea, and the *much ſorer* puniſhment of him, who hath trodden under foot the Son of God, hath counted the *blood* of the covenant, *wherewith he was ſanctified* [and conſequently redeemed] an unholy thing, and hath done deſpite to the Spirit of grace, by which ſpirit he, and other apoſtates, were once enlightened, and had taſted the heavenly gift, the good word of God, and the powers of the world to come, Heb. x. 29.—vi. 4.

Hence it appears, that of all the unſcriptural doctrines, which prejudiced divines have impoſed upon the ſimple, none is more directly contrary to Scripture, than the doctrine of Chriſt's *particular* atonement. An Arian can produce, "My Father is greater than I;" and a Papiſt, "This is my body," in ſupport of their error; but a Calviniſt cannot produce one word, which excludes even Cain and Judas, from the temporary intereſt in Chriſt's atonement, whereby they had the day of initial ſalvation, which they once enjoyed and abuſed.

The tide of ſcripture-evidence in favour of *general* redemption is ſo ſtrong, that at times it carries away both Auguſtin and Calvin, notwithſtanding their *particular* reſiſtance. The former ſays, "Ægrotat humanum genus, non morbis corporis, ſed peccatis. Jacet toto orbe terrarum ab oriente uſque ad occidentem grandis ægrotus. Ad ſanandum

grandem ægrotum deſcendit omnipotens Medicus." *Aug. de verbis Domini, Serm.* 59—" *Mankind* is " ſick, not with bodily diſeaſes, but with ſins. The " *huge patient* lies *all the world* over, ſtretched from " Eaſt to Weſt. To heal the *huge patient* the om- " nipotent Phyſician deſcends from heaven."—As for Calvin, in a happy moment he does not ſcruple to ſay: " Se *toti mundo* propitium oſtendit, cum *ſine exceptione omnes* ad Chriſti fidem vocat, quæ nihil aliud eſt quam ingreſſus in *vitam*." *Calvin in Joh.* iii. 15. 16.—" God ſhows himſelf propitious to *all* " *the world*, when he *without exception*, invites *all* " *men* to believe in Chriſt; faith being the entrance " into life."—Agreeably to this, when he comments upon theſe words of St. Paul, " There is one Mediator between God and men, the man Chriſt," he ſays with great truth: " Cum itaque *commune* mortis ſuæ beneficium *omnibus* eſſe velit, *injuriam* illi faciunt, qui opinione ſua *quempiam* arcent a ſpe ſalutis." *Calv. in 1 Tim.* ii. 5.—" Since therefore " Chriſt is willing, that the benefit of his death ſhould " be *common to all men*, they do him an *injury*, who, " by their opinion, debar *any one* from the hope of " ſalvation."—If Calvin himſelf being judge, " they do Chriſt an injury, who by their opinion debar *any one* from the hope of ſalvation," how multiplied an injury does Zelotes do to the Redeemer, by his opinion of *particular* redemption; an opinion this, which effectually debars all the unredeemed from the leaſt well-grounded hope of ever eſcaping the damnation of hell; be their endeavours after ſalvation ever ſo ſtrong and ever ſo many.

As I ſet my ſeal with fuller confidence to the doctrine of our Lord's divine carriage upon the croſs, when I hear the centurion, who headed his executioners, cry out, " Truly this was the Son of God;" ſo I embrace the doctrine of General Redemption with a fuller perſuaſion of its truth, when I hear Calvin himſelf ſay, " Foraſmuch as the upſhot of a happy life conſiſts in the knowledge of God, leſt the door of happineſs ſhould be ſhut againſt *any man*,

God

God has not only implanted in the minds of men, that which we call *the ſeed of religion*; but he has likewiſe ſo manifeſted himſelf in all the fabric of the world, and preſents himſelf daily to them in ſo plain a manner, that they cannot open their eyes, but they muſt needs diſcover him." His own words are: Quia ultimus beatæ vitæ fines in Dei cogni-
" tione poſitus eſt, ne *cui* præcluſus eſſet ad felici-
" tatem aditus, non ſolum hominum mentibus indi-
" dit illud, quod dicimus *religionis ſemen*; ſed ita
" ſe patefecit in toto mundi opificio, ac ſe quotidie
" palam offert, ut aperire oculos nequeant, quin
" eum aſpicere cognatur." *Inſt. lib.* i. *cap.* 5. *ſect.* 1.—Happy would it have been for us, if Calvin the *Calviniſt*, had been of *one* mind with Calvin the *Reformer*.—Had this been the caſe, he would never have encouraged thoſe who are called by his name to deſpiſe the *ſeed of religion* which God has implanted in the minds of men, leſt the door of happineſs ſhould be ſhut againſt *any one:* Nor would he inconſiſtently have taught his admirers to do Chriſt, and deſponding ſouls, that very " *injury*," againſt which he juſtly bears his teſtimony in one of the preceding quotations.

Although Zelotes has a peculiar veneration for Auſtin and Calvin, yet when they ſpeak of redemption as the oracles of God, he begs leave to diſſent from them both. To maintain therefore even againſt them, his favourite doctrine of *abſolute* election and preterition, he advances ſome objections, three or four of which deſerve our attention, not ſo much indeed on account of their weight, as on account of the great ſtreſs which he lays upon them.

OBJ. 1. " You aſſert, ſays he, that the doctrine of *general* Redemption is ſcriptural, and that no man is abſolutely reprobated: but I can produce a text ſtrong enough to convince you of your error. If the majority of mankind were not unconditionally reprobated, our Lord would at leaſt have prayed for them but this he expreſsly refuſed to do in theſe

words, " I pray for them [my disciples:] *I pray not for the world*," John xvii. 9. Here *the world* is evidently *excluded* from all interest in our Lord's praying breath, and how much more from all interest in his atoning blood?"

ANS. I have already touched upon this objection. (Check III. p. 8.) To what I have said there, I now add the following fuller reply. Our Lord never excluded *the world* from *all* share in his intercession. When he said, " I pray for them, I pray not for the world;" it is just as if he had said, The blessing, which I *now* ask for my believing disciples, I do not ask for *the world*; not because I have absolutely reprobated the world, but because the world is not in a capacity of receiving *this* peculiar blessing. Therefore, to take occasion from that expression to traduce Christ as a reprobating respecter of persons, is as ungenerous as to affirm that the master of a grammar-school is a partial, capricious man, who pays no attention to the greatest part of his scholars, because when he made critical remarks upon Homer, he once said, " My lecture is for the Greek class, and not for the Latin."

That this is the easy, natural sense of our Lord's words, will appear by the following observations: 1. Does he not just after (ver. 11.) mention the favour, which he *did not ask for the world?* " Holy Father, keep thro' thy name, those whom thou hast given me, [by the decree of faith] that they may be one as we are?"—2. Would it not have been absurd in Christ, to pray the Father to *keep a world of unbelievers*, and to *make them one?*—3. Tho' our Lord prayed at first for his disciples alone, did he not before he concluded his prayer (ver. 20.) pray for future believers?—And then, giving the utmost latitude to his charitable wishes, did he not pray (ver. 21.) " *that the world may believe*,"—and (ver. 23.) " *that the world may know that God had sent him?*"—4. Was not this praying, *that the world* might be made partakers of the very blessing, which his disciples *then* enjoyed, witness these words, (ver.

24,

24. 25.) "O righteous Father, the world has not known thee: but I have known thee, and *theſe* [believers, *have known that thou haſt ſent me?*"—5. "The *world hateth* me," ſaid our Lord: now if he *never* prayed for the *world*, how could he be ſaid to have loved and prayed for his enemies? How badly will Zelotes be off, if he ſtands only in the imputed righteouſneſs of a man, who would never pray for *the bulk* of his enemies or neighbours?—But this is not all; for. 6. If our Lord *never* prayed for the world, he acted the part of thoſe wicked Phariſees, who laid upon other people's ſhoulders, heavy burdens which they took care not to touch with one of their fingers; for he ſaid to his followers, "Pray for them, who deſpitefully uſe you, and perſecute you," [i. e. Pray for *the world.*] Matt. v. 44. But if we believe Zelotes, *He ſaid and did not*: Like ſome implacable preachers, who recommend a forgiving temper,—he gave *good precepts*, and ſet a *bad example.*

I aſk Candidus pardon for detaining him ſo long about ſo frivolous an argument: But as it is that which Zelotes moſt frequently produces in favour of *particular* redemption, and the *abſolute* reprobation of the world, I thought it my duty to expoſe his well-meant miſtake, and to wipe off the blot which his opinion (not *he*) fixes upon our Lord's character; —an opinion this, which repreſents Chriſt's prayer, "Father, forgive them," to be all of a piece with Judas's kiſs. For, if Chriſt prayed with his *lips*, that his worldly murderers *might be forgiven*, while in his *heart* he abſolutely excluded them from all intereſt in his interceſſion, and in the blood, by which alone they *could be forgiven*; might he not as well have ſaid, My praying lips *ſalute*, but my reprobating heart *betrays* you: *Hail*, reprobates, and *be damned?*

OBJ. II. "All your carnal reaſonings, and logical ſubtleties, can never overthrow the plain word of God. The Scriptures cannot be broken, and they expreſsly mention *particular redemption.* Rev.

v, 8, 9, we read that "Four and twenty elders, having harps, ſung a new ſong, ſaying, &c. Thou haſt *redeemed us* to God by thy blood, *out of every kindred, and tongue, and people, and nation.*" Again, Rev. xiv. 1, &c, we read of one hundred and forty four thouſand harpers that ſtood with the Lamb on Mount Sion, having his Father's name written in their foreheads, and, &c. ſinging as it were a new ſong, which no man could learn but the one hundred and forty four thouſand which were *redeemed from the earth*, &c. theſe were *redeemed from among men.*" Now, if *all men* were *redeemed*, would not St. John ſpeak nonſenſe if he ſaid, that the elect were *redeemed from among men?* But as he poſitively ſays, ſo it follows, that the generality of men are paſſed by, or left in a reprobate ſtate, *abſolutely* unredeemed.

ANS. There is a redemption by power, diſtinct from, tho' connected with, our redemption by price. That redemption is in many things particular; conſiſting chiefly in the actual beſtowing of the temporal, ſpiritual, or eternal deliverances and bleſſings, which the atoning blood has peculiarly merited for believers; "Chriſt being the Saviour of *all* men, but *eſpecially* of them that *believe.*" Various degrees of *that* redemption are pointed out in the following ſcriptures, as well as in the paſſages, which you quote out of the Revelation. "The angel who *redeemed* me from all evil, bleſs the lads. ---The Lord hath *redeemed* you from the hand of Pharaoh---When theſe things begin to come to paſs, then look up, for your *redemption* draweth nigh.—Ye are ſealed, &c. *until* the *redemption* of the purchaſed poſſeſſion.---We ourſelves groan, waiting for the *redemption* of our body."---When therefore ſome eminent ſaints ſing, "Thou haſt *redeemed* us to God by thy blood, [ſprinkled upon our conſciences through faith] out of every kindred, &c." it is not becauſe Chriſt ſhed more blood upon the croſs for them than for other people; but, becauſe through the faithful improvement of the five talents,

lents, which ſovereign, diſtinguiſhing grace had entruſted them with, they excelled in virtue, and "overcame the accuſer of the brethren by the blood of the Lamb," more glorioufly than the generality of their fellow-believers do.

One or two arguments, will, I hope, convince the reader, that Zelotes has no right to preſs into the ſervice of Free-wrath the texts produced in his objection; as he certainly does, when he applies them to a particular redemption by price ---1. God promiſed to Abraham, that "all the nations, yea, all the kindreds of the earth ſhould be bleſſed in his ſeed, that is, in Chriſt, the propitiation for the ſins of the whole world." And our Lord commands accordingly, that his redeeming work be preached "to every creature among all nations:" but if there is no redemption, but that of thoſe elders and ſaints, mentioned Rev. v. 8, 9. and ſaid to be "*redeemed* to God out of every kindred, and tongue, and people, and nation," it follows, "That *every* kindred, and tongue, and people and nation, is left *unredeemed*, in flat contradiction to God's promiſe, as well as to the general tenor of the ſcriptures.---2. The number of the ſaved is greater than that of the redeemed. For St. John, Rev. vii. 9, deſcribes the *ſaved* as "a great multitude which no man could number." But the perſons *redeemed* from the earth, and *redeemed* from among men, are ſaid to be juſt one hundred and forty-four thouſand: whence it follows, either, that an innumerable multitude of men will ſing ſalvation to the Lamb, without having been redeemed; or that one hundred and forty-four thouſand ſouls are a multitude, which no man can number; and that as the number of theſe redeemed from the earth, and from among men, is already *completed*, all the reſt of mankind are conſigned over to inevitable finiſhed damnation. Thus according to the objection which I anſwer, Zelotes himſelf is paſſed by, as well as every kindred, and tongue, and people, and nation.---O ye kindreds and tongues, ye people and nations,---Ye Engliſh and Welch,

Welch, ye Scotch and Iriſh, awake to your native good ſenſe; nor dignify any longer with the name of "Doctrines of *grace*" inconſiſtent tenets imported from Geneva; barbarous tenets, that rob you nationally of the ineſtimable jewel of redemption, and leave you nationally in the lurch with Cain and Judas; with wretches, whoſe reprobation [if we believe Zelotes,] was abſolutely inſured, before your happy iſlands emerged out of the ſea, and the ſea out of the chaos.

Obj. III. But, we are preſſed with rational, as well as ſcriptural arguments. To ſhew that Chriſt, who was laviſh of his tears over juſtly-reprobated Jeruſalem, was ſo ſparing of his blood, that he would not ſhed one drop of it for the world, and for all the reprobated nations therein, much leſs for the arch-reprobate, Judas:---to ſhew this, I ſay, Zelotes aſks, "How could Chriſt redeem Judas? Was not Judas's ſoul actually in hell beyond the reach of redemption, when Chriſt bled upon the croſs?"

Ans. The fallacy of this argument will be ſufficiently pointed out by retorting it thus: "How could Chriſt redeem David? Was not David's ſoul actually in heaven, beyond the need of redemption, when Chriſt bled upon the ignominious tree?" The truth is: From the foundation of the world Chriſt intentionally ſhed his blood, to procure a temporary ſalvation for all men, and an eternal ſalvation for them that obey him, and work out their ſalvation with fear and trembling. With reſpect to David and Judas, in the day of their viſitation, thro' Chriſt's intended ſacrifice, they had both an accepted time; and, while the one by penitential faith *ſecured* eternal ſalvation, the other by obſtinate unbelief *totally fell* from initial ſalvation, and by his own ſin went to *his own*, and not to Adam's place.

Obj. IV. As to the difficulty, which Zelotes raiſes from a ſuppoſed "Defect in divine *wiſdom*, if "Chriſt offered for *all* a ſacrifice which he foreſaw "many would not be benefited by;" I once more obſerve,

obſerve, that all men univerſally are benefited by the ſacrifice of the Lamb of God. For all men enjoy a day of initial and temporary ſalvation, in conſequence of Chriſt's mediation: And if many do not improve their redemption ſo as to be eternally benefited thereby, their madneſs is no more a reflection upon God's wiſdom, than the folly of thoſe angels, who did not improve their creation.---Again, This objection, taken from divine wiſdom, and levelled at our doctrine, is ſo much the more extraordinary, as, upon the plan of particular redemption, divine wiſdom [to ſay nothing of divine veracity, impartiality, and mercy] receives an eternal blot. For, how can God judge the world in *wiſdom* according to the *goſpel*, Rom. ii. 16? How can he *wiſely* upbraid men with their *impenitency*, and condemn them *becauſe* they have *not believed* in the name of his only begotten Son, John iii. 18, if there never was *for them* a goſpel to embrace, repentance to exerciſe, and an only begotten Son of God to believe in?

And now, Reader, ſum up the evidence ariſing from the ſcriptures balanced, the arguments propoſed, and the objections anſwered in this Section; and ſay, if the doctrines of bound-will and curtailed redemption, or, which is all one, the doctrines of neceſſary ſin, and abſolute, perſonal, yet national reprobation, can with any propriety be called either "*ſweet* doctrines of *grace*," or "*ſcriptural* doctrines of *wiſdom*."

SECTION X.

The Doctrine of *Free-grace*, is farther maintained againſt Honeſtus; and that of *Free-will* and *juſt Wrath* againſt Zelotes, who is preſented with a ſcriptural explanation of ſome paſſages about the *Will*, *Power*, *Repentance*, *Faith*, the Diſpenſation of the *Father*, and the Diſpenſation of the *Son*, which are frequently preſſed into the ſervice of *neceſſitating* Grace, *Bound*-will, and *Free*-wrath. ---With two *Notes*: The one to clear the Remonſtrants

monſtrants from a charge of *Hereſy* publiſhed by the Rev. Mr. Madan: And the other, to vindicate our Lord from the ſcandalous imputation of *immediately* raiſing an *actual* unbeliever, and an *abſolute* reprobate, to the higheſt dignity in his church.

The Scale of FREE-GRACE and JUST-wrath in GOD.	The Scale of FREE-WILL in man, without FREE-wrath in GOD.
Reſiſtible *Free-grace* is the ſpring of all our graces and mercies.	Perverſe *Free-will* is the ſpring of all our ſins and curſes.
The Father, as Creator, gives to the Son, as Redeemer, the ſouls that yield to his *paternal* drawings; and they who reſiſt thoſe drawings, CANNOT come to the Son for reſt and liberty.	The Son, as Redeemer, brings to the Father, for the promiſe of the Holy Ghoſt, the ſouls that yield to his *filial* drawings; and they who reſiſt thoſe drawings, CANNOT come to the Father for the ſpirit of adoption.
1. IT is God, who *worketh* in you both to *will* and to *do* of his good pleaſure. [That is] God, as *Creator*, has wrought in you the power to will and do what is right: God, as *Redeemer*, has reſtored you that noble power, which was loſt by the Fall: And God, as *Sanctifier*, excites and helps you to make a proper uſe of it. Therefore grieve him not: for, as it is his *good pleaſure* to help you now: ſo if	1. WHerefore, *work out* your *own ſalvation* with fear and trembling: [Ariſe and *be doing*, and the Lord be with you, 1 Chr. xxii. 16.] DO all things without diſputing, &c. *that* I may rejoice, that I have not run *in vain*, neither laboured *in vain*. I follow after, *if that* I may apprehend that, for which I am apprehended of Chriſt.---This one thing I DO, &c. I *preſs* towards the mark, &c.--- *Be*

if you do deſpite to the ſpirit of his grace, it may be his *good pleaſure* to give you up to a reprobate mind, and to ſwear in his anger, that his ſpirit ſhall ſtrive with you no more.---[That this is the Apoſtle's meaning, appears from his own words to thoſe very Philippians in the oppoſite ſcale.] Phil. ii. 13.

1. Thy people [ſhall, or will be] willing in the *day of thy power:* [or, as we have it in the reading Pſalms;] in the day of *thy power* ſhall the people offer free-will offerings. Pſ. cx. 3.

Be followers of me:---*For* many *walk*---enemies of the croſs of Chriſt, whoſe end is *deſtruction*. ---Thoſe things, which ye have ſeen in me, DO, and the God of peace *ſhall* be with you, Phil. ii. 12, &c.---iii. 12, &c. ---iv. 9, &c.

2. I am not (perſonally) ſent but to the loſt *ſheep* of the houſe of Iſrael.---But *my people*, &c. would none of me, Matt. xv. 24. Pſ. lxxxi. 11. He came to his own, and *his own* received him not, John i. 11.—The *power of the Lord* was preſent to heal *them*, &c. but the Phariſees murmured.—They *rejected* the counſel of God againſt themſelves, Luke v. 17, 30. vii. 30.—If I by the finger [i. e. the *power*] *of God* caſt out devils, no doubt the kingdom of God [*the day of God's power*] is come upon you, Luke xi. 15, &c. He did not many mighty works [i. e. he did not mightily exert *his power*] there, *becauſe* of their unbelief.—He could there do no mighty work [conſiſtently with his wiſe plan,] and he marvelled *becauſe* of their unbelief, [which was the ſource of their *unwillingneſs*,] Matt. xiii. 58. Mark vi. 5, 6. Now the things which belong unto thy peace, &c. are hid from thine eyes, *becauſe* thou knoweſt not the *day* of [my power, and of] thy viſitation, Luke xix. 42, &c. How *often would* I have gathered thy children, as a hen does gather her brood under her wings, and *ye would not?* Luke xiii. 34. [Any one of thoſe ſcriptures ſhews, that free-grace does not *neceſſitate*

ceſſitate free-will; and all of them together make a good meaſure, running over into Zelotes's boſom.

1. God hath exalted him [Chriſt] to *give repentance*, Acts v. 31.—God peradventure, [i. e. if they are not judicially given up to a reprobate mind, and they do not obſtinately harden themſelves,] will *give* them [that oppoſe themſelves] *repentance* to the acknowledging of the truth, 2 Tim. ii. 25.

2. God is willing, that *all* ſhould come to *repentance*, 2 Pet. iii. 9.—God's goodneſs leadeth thee to *repentance*, Rom. ii. 4.—And the reſt of men, which were not killed by theſe plagues, *yet repented not*, Rev. ix. 20.—Then began he to upbraid the cities, &c. *becauſe they repented not*, Matt. xi. 20.—I *gave* her ſpace to repent, and ſhe *repented not*, Rev. ii. 21.

1. Every good *gift*, &c. is from above, and cometh down from the Father of lights, James i. 17.—*Faith* is the *gift* of God, Eph. ii. 8.—They rehearſed how *God had* opened the door of *faith* [in Chriſt] to the Gentiles, Acts xiv. 27.—To you it is *given* on the behalf of Chriſt to believe in him, Phil. i. 29.

2. Faith cometh by *hearing*, [the work of man] Rom. x. 17.—Lord, *I believe*, [not THOU believeſt for me,] *help* thou my unbelief, Mark ix. 24.—He *upbraided* them with their unbelief, Mark xvi. 14.—HOW is it, ye have no faith? Mark iv. 40.—How can *you* believe, *who receive* honour one of another? John v. 44.—The publicans believed, &c. And ye, when ye had ſeen it repented not afterwards, *that ye might believe*, Matt. xxi. 30.—Thomas ſaid, *I will not believe*, John xx. 25.—Having damnation, *becauſe* they have *caſt* off their firſt *faith*, 1 Tim. v. 12.

1. When the Gentiles heard this, they were glad, and as *many* as were [τεταγμενοι]

2. Theſe [the Jews of Berea] were more noble [or CANDID] than thoſe of

[τεταγμενοι] *diſpoſed* for* [our tranſlators ſay, *ordained to*] eternal life *believed*, Acts xiii. 48.

of Theſſalonica, in that they *received* the word with all readineſs of mind, and *ſearched* the ſcriptures daily, whether thoſe things were ſo: Therefore *many* of them *believed*, Acts xvii. 11.

1. He 12. 2. *They*

* The Rev. Mr. Madan in his *Scriptural Comment upon the* XXXIX *Articles*, 2d Edit. p. 71, ſays, "This method of conſtruction is attended with the diſadvantage of giving the *Greek* "language a ſenſe which it diſowns, and therefore to be rejected." And in ſupport of this aſſertion, and of Calviniſm, he quotes Mr. Leigh's *Critica Sacra*: but, I think, moſt unfortunately, ſince in the very next page we have it under Mr. Leigh's, and of courſe under Mr. Madan's own hand, that the learned ſcholiaſt "Syrus renders it [the controverted word] diſpoſiti, "[*diſpoſed*] for he knew not, that the *Heretics of our day* would "*dream* of underſtanding τεταγμενοι, &c. to ſignify *inwardly* "*diſpoſed*." Now as "*the Remonſtrants*" are immediately after by name repreſented as "*the heretics of our day*," I beg leave to vindicate their "hereſy:" though, I fear, it muſt be at the expence of Mr. Madan and Mr. Leigh's "orthodoxy."

Firſt then, take notice, Reader, that theſe gentlemen grant us all we contend for, when they grant, that the word, which our tranſlators render *ordained*, means alſo *diſpoſed*, *placed*, *ordered*, or *ranged*, as ſoldiers that keep their ranks in the field of battle; which is the ordinary meaning of the expreſſion in the claſſics. Now, according to Mr. Madan's ſcheme, the *diſpoſition* of the perſons that believed, was merely "*extrinſick*, outward:" They had no hand in the matter, God *diſpoſed* them by his neceſſitating grace, as Bezaleel *diſpoſed* the twelve precious ſtones, which adorned Aaron's breaſt-plate. But according to our ſuppoſed "hereſy," the free-will of thoſe candid Gentiles, (in ſubordination to free-grace) had a hand in *diſpoſing* them to "take the kingdom of heaven by violence:" They were like willing ſoldiers, who obey the orders of their general, and *range* or *diſpoſe* themſelves to ſtorm a fortified town.

2. But, ſays Mr. Madan, "the Greek language diſowns this ſenſe." To this aſſertion I oppoſe all the Greek Lexicons I am acquainted with, and (for the ſake of my *Engliſh* readers) I produce Johnſon's *Engliſh* Dictionary, who, under the word *Tacticks*, which comes from the *controverted* word *Tatto*, informs us, that *Tacticks* is "The art of *ranging men* in the field of battle:" and every body knows, that before *men* can be *ranged* in the field, two things are abſolutely neceſſary: an authoritative,

1. He *that hath* an ear to hear, let him hear what the *Spirit* ſaith, Rev. ii. 7.

2. *They have* ears to hear, and hear not; for they are a *rebellious* houſe, Ezek. xii. 2.

1. Can

2. [It

directing ſkill in the general; and an active, obedient ſubmiſſion in the ſoldiers. This was exactly the caſe with the Gentiles mentioned in the text: before they could be *diſpoſed for eternal life*, two things were abſolutely requiſite: the helpful teaching of God's *free-grace*, and the ſubmiſſive yielding of their own *free-will*, touched by that *grace* which the *indiſpoſed* (at leaſt at that time) *received in vain*.

3. It is remarkable, that the word τεταγμενος occurs but in one other place in the New Teſtament, Rom. xiii. 1. The powers that are, are τεταγμεναι, *ordained*, or *placed*: And I grant, that there it ſignifies a divine, "*extrinſick*" appointment only: But why? Truly becauſe the apoſtle immediately adds, υπο τυ Θευ, They are ordained or placed *of God*. Now if the word τεταγμενος alone, neceſſarily ſignified *ordained, diſpoſed*, or *placed* OF GOD, as Mr. Madan's ſcheme requires, the apoſtle would have given himſelf a *needleſs* trouble in adding the words, *of God*, when he wrote to the Romans: And as St. Luke adds them not in our text, it is a proof, that he leaves us at liberty to think, according to the doctrine of the goſpel-axioms, that the Gentiles who believed, *were diſpoſed* to it by the concurrence of *free-grace* and *free-will*,—of *God* and *themſelves*. *God worked*, to uſe St. Paul's words, and *they worked out*.

4. A ſimilar ſcripture will throw light upon our text, Rom. ix. 22, we read that "God endured with much long-ſuffering the veſſels of wrath κατηρτισμενα *fitted* for deſtruction." The word *fitted*, in the original, is exactly in the ſame voice and tenſe as the word *ordained* or *diſpoſed* in the text. Now if Mr. Madan's obſervation about "the Greek language" is juſt, and if the Gentiles who believed, were *entirely diſpoſed of God* to eternal life, ſo theſe veſſels of wrath were *entirely fitted of God* for deſtruction. But if he, and every good man, ſhudders at the horrid idea of worſhipping a God who abſolutely *fits* his own creatures *for deſtruction*; if the word κατηρτισμενα εις απωλειαν means not only *inwardly fitted*, but SELF-*fitted*, rather than GOD-*fitted for deſtruction*, why ſhould not τεταγμενοι εις ζωην αιωνιον mean SELF-*diſpoſed*, as well as GOD-*diſpoſed for eternal life*?

5. St. Luke, who wrote the Acts, is the beſt explainer of the meaning of his own expreſſion. Accordingly Luke ii. 51, we find, that he applies to Chriſt a word anſwering to, and compounded of, that of our text. "He was (ſays he) υποτασσομενος, *ſubject*, or *ſubjected* to his parents." Now I appeal to

Mr.

1. Can the Ethiopian change his ſkin and the leopard his ſpots; *then* may ye alſo *do good* [without my gracious help] that are accuſtomed to do evil, Jer. xiii. 23.

1. Neither

2. [It is very remarkable that the Lord, to ſhow his readineſs to help thoſe obſtinate offenders, ſays juſt after:] O Jeruſalem *wilt thou not* be made clean? *When* ſhall it once be?

2. *God*

Mr. Madan's piety and charity, and aſk, whether the Remonſtrants deſerve the name of "dreaming heretics" for believing, 1. That our Lord's ſubjection to his parents was not merely "outward" and paſſive, as that of an undutiful child, who *is ſubject* to his ſuperiors, when rod in hand, they have forced him to ſubmit: And 2. That it was "*inward*" and active, or, to ſpeak plainer, that *he ſubjected* HIMSELF of his own free-will to his parents.

6. St. Paul informs us, that the veil of Moſes is yet upon the heart of the Jews, when they read the Old Teſtament; and one would be tempted to think, that Calvin's veil is yet upon the eyes of his admirers, when they read the *New* Teſtament. What elſe could have hindered ſuch learned men as Mr. Leigh and Mr. Madan, not to take notice, that when the ſacred writers uſe the paſſive voice, they do it frequently in a ſenſe, which anſwers to the Hebrew voice *Hithpael*, which means *to cauſe ones ſelf to do a thing*. I beg leave to produce ſome inſtances: 1 Cor. xiv. 32. "The Spirits of the Prophets υποτασσεται, *are ſubject*, i. e. ſubject *themſelves*) to the Prophets."—Rom. x. 3. Ουχ υπεταγησαν, *They have not been ſubjected*, or, as our tranſlators, Calviniſts as they were, have not ſcrupled to render it) "They have not ſubmitted *themſelves* to the righteouſneſs of God.—Acts ii. 40. σωθητε, *Be ye ſaved*, or ſave *yourſelves*.—Eph. v. 22. "Wives, υποτασσεσθε, *be ſubject*, or ſubmit *yourſelves* to your own huſbands."—2 Pet. 5, 6, ταπεινωθητε, *Be humbled*, or humble *yourſelves*.—James iv. 7. υποταγητε, *Be ye ſubmiſſive*, or, as we have it in our Bibles, ſubmit *yourſelves* to God, &c. &c. I hope theſe examples will convince Mr. Madan, that, if our tranſlators had ſhewn themſelves "heretics," and men unacquainted with the "Greek language," ſuppoſing they had rendered our text, "As many as (*thro' grace*) had diſpoſed themſelves, or were (inwardly) diſpoſed for eternal life, believed," they can hardly paſs for orthodox or good Grecians now, ſince they have ſo often been guilty of the pretended error, which Mr. Leigh ſuppoſes peculiar to the "dreaming heretics of our day."

7. All the ſcriptures ſhow, that *man* and *free-will* have their part to do in the work of our ſalvation, as well as *Chriſt* and

1. Neither knoweth any man the Father, *ſave* &c. he to whomſoever the Son *will reveal* him; [and he will reveal him unto *babes*, as appears from the context,] Mat. xi. 25, 27—Fleſh and blood hath not revealed this

2. *God* reſiſteth the proud, but *giveth grace* to the *humble*, [i. e. to *babes*:] &c. *Submit* therefore *yourſelves* to God, &c. *humble yourſelves* in the ſight of the Lord, and he ſhall lift you up, James iv. 6, &c. If

free-grace. If this is denied, I appeal to the multitude of paſſages, which fill my *Second* Scale; and I aſk, Is it not ſtrange, that a doctrine, ſupported by ſuch a variety of *Scriptures*, ſhould be called "hereſy" by men that as "real proteſtants," profeſs to admit the *Scriptures* as the rule of their faith. If I deſigned to amuſe, and not to inform my readers, might I not on this occaſion *borrow* from one of my opponents, a couple of ſatyric ſtanzas, and put them in the mouth of every proteſtant, who extols the *Scriptures* and free-grace, and yet decries the *ſecond* Goſpel-axiom and Free-will?

By chemiſt, or by magic art,
I've learned to conjure too:
And made that falſe and "*hereſy*" now,
Which lately was all true.

See this *left Scale*, and mark it well:
Preſto! hey paſs! be gone!
A hundred *weighty Scriptures* now
Are vaniſhed into NONE.

But as I had rather deal in ſcriptural arguments than in verſified puns, I ſhall conclude this note by an appeal to the *context*.

8. Acts xiii. 40. St. Paul having called the Jews to believe in Chriſt, bids them *Beware*, *leſt* they were found among the *deſpiſers* that *periſh* in their unbelief. Now how abſurd would this caution have been, if a forcible decree of abſolute election, or reprobation, had irreverſibly *ordained them to eternal life*, or *to eternal death?* Would the apoſtle have betrayed more folly, if he had bid them *Beware*, *leſt* the ſun ſhould riſe or ſet at its appointed time? Again, verſe 46, we are informed, that theſe unbelievers *judged* THEMSELVES *unworthy of eternal life*, and *put the word* of God's grace *from them*. But if Mr. Madan's ſcheme were ſcriptural, would not the hiſtorian have ſaid, that God from the foundation of the world had abſolutely *judged* THEM *unworthy of eternal life*, and therefore had never PUT, or ſent TO THEM the word of his grace? Once more: We are told, verſe 45, that indulged *envy* which the Jews *were filled with*, made them *ſpeak againſt thoſe things which were ſpoken by Paul*; that is, made them diſbelieve, and ſhow their unbelief.

this unto thee [that Jeſus is the Chriſt, &c.] but *my father*, Mat. xvi. 17.

If *any man will do his will*, he *ſhall know* of the doctrine, whether it be of God, John vii. 17. —The *ſecret* of the Lord is with them that *fear* him, Pſ. xxv. 14.

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unbelief. Now, is it not highly reaſonable to underſtand the words of the text thus, according to that part of the context: *As many as* did not obſtinately harbour *envy*, prejudice, love of honour, or worldly-mindedneſs:—*As many as* did not *put the word from them, and judge themſelves unworthy of eternal life, believed?* Nay, might we not properly explain the text thus, according to the doctrine of the talents, and the progreſſive diſpenſations of divine grace, ſo frequently mentioned in the ſcriptures. *As many as* believed in GOD, *believed* alſo in CHRIST, whom Paul particularly preached at that time.—*As many as* were humble and teachable, received the engrafted word, for "God reſiſteth the proud, but giveth grace to the humble: His ſecret is with them that fear him, and he will ſhew them his covenant."

9. But what need is there of appealing to the context? Does not the *text* anſwer for itſelf? while Mr. Madan's ſenſe of it affords a ſufficient antidote to all, who diſlike *abſurd* conſequences, and are afraid of *traducing* the Holy One of Iſrael? Let reaſon decide. If *as many as* [in Antioch] were *calviniſtically* ordained to eternal life, believed under that ſermon of St. Paul, [for almoſt the whole city came together to hear the word of God] it follows; that all who believed not *then*, were eternally ſhut up in unbelief: that all the elect believed at once: that they who do not believe at one time, ſhall never believe at another,: and that, when Paul returned to Antioch, few ſouls, if any, could be converted by his miniſtry: God having at once taken AS MANY *as were ordained to eternal life*, and left the devil all the reſt. But,

10. The moſt dreadful conſequence is yet behind: If they that believed did it merely becauſe they were *abſolutely* ordained *of God* to eternal life; it follows, by a parity of reaſon, that thoſe who *diſbelieved*, did it merely, becauſe they were abſolutely ordained of God to eternal death; God having bound them, by the help of Adam, in everlaſting chains of unbelief and ſin. Thus, while proud, wicked, ſtubborn unbelievers, are entirely exculpated, the God of all mercies is indirectly charged with free-wrath, and finiſhed damnation.

I hope, that if the truly reverend Author, at whoſe miſtake I have taken the liberty of levelling this note, condeſcends to read it with the attention of an enquirer after truth; he will ſee,

To underſtand aright ſome paſſages in St. John's goſpel, we muſt remember, that, wherever the goſpel *of Chriſt* is preached, the *Father* particularly *draws* to the *Son* as *Redeemer*, thoſe that believe in him as *Creator*. And this he does, ſometimes by cords of love, ſometimes by cords of fear, and always by cords of conviction and humiliation. They that yield to theſe drawings, become *babes*, *poor in ſpirit*, and members of the little flock of humble ſouls, "to whom it is the Father's good pleaſure to give the kingdom. For he giveth grace to the *humble*;"—yea, he giveth grace and glory, and no good thing will he withhold from them that follow his drawings, and lead a godly life. Thoſe convinced, humbled ſouls, conſcious of their loſt eſtate, and enquiring the way to heaven as honeſt Cornelius, and the trembling jailor;—thoſe ſouls, I ſay, the *Father* in a particular manner *gives* to the *Son*, as being prepared for him, and juſt ready to enter into his diſpenſation. They believe *in God*, they muſt alſo believe *in Chriſt*; and the part of the goſpel, that eminently ſuits them, is that which Paul preached to the penitent jailor; and Peter to the devout Centurion.

The Jews about Capernaum ſhewed great readineſs to follow Jeſus: but it was out of curioſity, and not out of hunger after righteouſneſs. Their hearts went more after loaves and fiſhes, than after grace and glory. In a word, they continued to be groſsly unfaithful to their light, under the diſpenſation of the Father, or of God-Creator. Hence it is, that our Lord ſaid to them, "Labour not for the meat which periſheth, but for that which endureth

that Mr. Leigh had neither *ſcripture* nor *reaſon* on his ſide, when he painted out the "Remonſtrants" as "the heretics of our day:" that he himſelf had acted with more good nature, if he had caſt a veil over Mr. Leigh's black picture, inſtead of holding it out to public view as a good likeneſs: and that, when he reſts his doctrines of grace upon his quotation from the *Critica Sacra*, he might as well reſt them upon Mr. Berridge's diſtinction between *if* and *if*.

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to everlaſting life:" Mind your ſouls as well as your bodies, be no more practical atheiſts. To vindicate themſelves, they pretended to have a great deſire to ſerve God. "What ſhall we do, ſaid they, that we may work the works of God?" This is the work of God, replied our Lord --This is the thing which God peculiarly requires of thoſe, who are under *his* diſpenſation,---that ye believe on him whom he hath ſent;---i. e. that ye ſubmit to *my* diſpenſation. Here the Jews began to cavil and ſay, "What ſign ſheweſt thou, that we may believe thee?" Our Lord, to give them to underſtand that they were not ſo ready to *believe* upon proper evidence, as they profeſſed to be, ſaid to them, Ye have ſeen me and my miracles, and yet ye believe not. Then comes the verſe, on which Zelotes founds his doctrine of abſolute grace to the elect, and of abſolute wrath to all the reſt of mankind: All that the Father (particularly giveth me, becauſe they are particularly convinced, that they want a *Mediator* between God and them; and becauſe they are obedient to his drawings, and to the light of their diſpenſation;)—all theſe ſays our Lord, ſhall or will come unto me, and I will be as ready to receive them, as the Father is to draw them to me, for him that cometh to me, I will in no wiſe caſt out:" I will admit him to the privileges of *my* diſpenſation; and, if he is faithful, I will even introduce him into the diſpenſation of the Holy Ghoſt;—into the kingdom that does not conſiſt in meat and drink, nor yet in bare penitential righteouſneſs; but alſo in peace, and joy *in the Holy Ghoſt*—And this is the Father's will, that, of all which he has given me, that I may bleſs them with the bleſſings of my diſpenſations, I ſhould loſe nothing, *by my negligence as a Saviour*, or by my careleſſneſs as a ſhepherd: Altho' ſome will loſe *themſelves* by their own perverſeneſs and wilful apoſtacy. That this is our Lord's meaning is evident from his own doctrine about his diſciples being the ſalt of the earth, and about ſome loſing their ſavour, and loſing their own ſoul: But above all, this appears from his expreſs

expreſs declaration concerning one of his apoſtles.— This being premiſed, I balance the favourite text of Zelotes thus:

1. All that the *Father giveth me* [by the decree of faith, according to the order of the diſpenſations] ſhall [or will] come to me; and him that cometh unto me, I will in no wiſe caſt out. [If he is loſt, it will not be by my loſing him, but by his loſing his own ſoul. It will not be by my caſting him out, but by his caſting himſelf out; witneſs the young man, who thought our Lo d's terms too hard, and *went away* ſorrowful; witneſs again Judas, who *went out*, and of his own accord drew back unto perdition.] John vi. 37.

2. I have manifeſted thy name [*O Father*] to the *men*, whom thou haſt *given me* out of the world. Thine they were, [they belonged to *thy* diſpenſation, they believed in *thee*] and thou *gaveſt them me*, [they entered *my* diſpenſation, and believed in *me*.] — Thoſe that thou gaveſt me, I have kept [according to the rules of my diſpenſation] and none of them is loſt BUT [he that has deſtroyed himſelf, Judas,] the ſon of perdition, *that the ſcripture might be fulfilled*, John xvii. 6, 12.

Enquire we now what *ſcriptures* were *fulfilled* by the perdition of Judas. They are either *general* or *particular*: 1. The *general* are ſuch as theſe: "The turning away of the ſimple ſhall ſlay them," Prov. i. 32. "When the righteous man turneth from his righteouſneſs, [and who can be a righteous man without true faith?] he ſhall die in his ſin."--- Again: "When I ſay to the righteous, that *he ſhall ſurely live*, if he truſt to his righteouſneſs, and commit iniquity, *he ſhall die for it*," Ez. iii. 20.--- xxxiii. 13. 2. The *particular* ſcriptures *fulfilled* by the deſtruction of Judas are theſe: Pſ. xli. 9. "Mine own familiar friend, in whom I truſted, who did eat of my bread, hath lift up his heel againſt me." Theſe words are expreſsly applied to Judas by

by our Lord himſelf, John xiii. 18, and they demonſtrate that Judas was not always a curſed hypocrite, unleſs Zelotes can make appear, that our Lord repoſed his *truſt* in an hypocrite, whom he had choſen for his *own familiar friend* :---Again: "Let his days be few, and let another take his office or his biſhopric." Theſe words are quoted from Pſ. cix, and particularly applied to Judas by St. Peter, Acts i. 20. Now to know whether Judas's perdition was abſolute, flowing from the unconditional reprobation of God, and not from Judas's foreſeen backſliding, we need only compare the two Pſalms where his ſin and perdition are deſcribed. The one informs us, that before he lifted up his heel againſt Chriſt, he was *Chriſt's own familiar friend*, and ſo ſincere that the ſearcher of hearts *truſted in him:* And the other Pſalm deſcribes the cauſe of Judas's perſonal reprobation thus: "Let his days be few, and let another take his office, &c. *becauſe that* [though he once knew how to tread in the ſteps of the merciful Lord, who honoured him with a ſhare in his familiar friendſhip, yet] he remembered not to ſhow mercy, but perſecuted the poor, that he might even ſlay the broken in heart. As he loved curſing, ſo let it come unto him: As he delighted not in bleſſing ſo let it be far from him: As he clothed himſelf with curſing like as with a garment, ſo let it come into his bowels like water," Pſ. cix. 8. 16. &c.---Hence it is evident that if Judas was *loſt* agreeably to the ſcriptural prediction of his *perdition*; and if that very prophecy informs us, that his days were few, *becauſe he* remembered not to ſhow mercy, &c. we horribly wrong God when we ſuppoſe, that this means, *becauſe God* never remembered to ſhow any mercy to Judas,---becauſe God was a graceleſs God to Iſcariot thouſands of years before the infant culprit drew his firſt breath. Brethren and fathers, as many as are yet concerned for our Creator's honour, and our Saviour's reputation, reſolutely bear your teſtimony with David and the Holy Ghoſt, againſt this doctrine: ſo ſhall Zelotes

bluſh

bluſh to charge ſtill the Father of mercies with the *abſolute* reprobation of Judas, not only in oppoſition to all good-nature, truth, and equity; but againſt as plain a declaration of God, as any that can be found in all the ſcriptures. "Let his days be few, and let another take his office, &c. becauſe he remembered not to ſhow mercy, but perſecuted the poor, that he might [betray innocent blood, and] even ſlay the broken in heart.*" To

* To ſay that God ſtood in need of Judas's wickedneſs to deliver his Son to the Jews, is not leſs abſurd than impious. God has no need of the ſinful man. Any boy that had once heard our Lord preach in the temple, and ſeen him go to the garden of Gethſemane, might have given as proper an information to the high-prieſt, and been as proper a guide to the mob, as Judas: eſpecially as Chriſt was not leſs determined to deliver himſelf, than the Jews were to apprehend him. With regard to the notion, that Judas was a wicked man—an abſolute unbeliever—a curſed hypocrite, when our Lord gave him a place in his familiar friendſhip, and raiſed him to the dignity of an apoſtle, it is both unſcriptural, and ſcandalous.—1. *Unſcriptural*: For the ſcriptures inform us, that when the Lord immediately procedes to an election of that nature, he looked on the heart, 1 Sam. xvi. 7. —Again, when the eleven apoſtles prayed, that God would overrule the lot which they were about to caſt for a proper perſon to ſucceed Judas, they ſaid, "Thou Lord, who knoweſt the *hearts of all men*, ſhew whether of theſe two *thou haſt choſen*, that he may take part of the *miniſtry*, from which Judas *by tranſgreſſion* fell," Acts i. 24. Now, as Judas *fell by tranſgreſſion*, he was undoubtedly raiſed by righteouſneſs, unleſs Zelotes can make appear, that he roſe the ſame way he fell; and that, as he fell by a bribe, ſo he gave ſome of our Lord's friends a bribe, to get himſelf nominated to one of the twelve apoſtolic biſhoprics: But even then, how does this agree with our Lord's *knowing the heart*, and *chooſing* accordingly? 2. This notion is ſcandalous: it ſets Chriſt in the moſt contemptible light. How will he condemn, in the great Day, men of power in the church, who for by-ends commit the care of ſouls to the moſt wicked men? How will he even find fault with them, if he did ſet them the example himſelf, in paſſing by all the honeſt and good men in Judea, to go and ſet the apoſtolic mitre upon the head of a thief—of a wolf in ſheep's clothing? In the name of wiſdom, I aſk, Could Chriſt do this, and yet remain the *good ſhepherd?* How different is the account, that St. Paul gives us of his own election to the apoſtleſhip. "The glorious goſpel of God was committed to my truſt, ſays he; and I thank Chriſt, who hath enabled me, *for that he counted me faithful, putting me* into the miniſtry," 1 Tim.

To conclude; If God has taken ſuch particular care to clear himſelf from the charge of *abſolutely* appointing even Judas to be *a ſon of perdition*: Nay, if Chriſt himſelf aſſerts, that the Father gave him Judas, as well as the other apoſtles: --- And if

1 Tim. i. 11, 12. Now if we repreſent Chriſt as putting Paul into the miniſtry becauſe he counted him *faithful*, and Judas becauſe he counted him *unfaithful*,—a thief—a traitor—a curſed hypocrite; do we not make Chriſt a Proteus? Are his ways equal? Has he not two weights?—God, I grant ſets ſometimes a wicked king over a wicked people, but it is according to the ordinary courſe of human affairs, and in his anger to chaſtize a ſinful nation with a royal rod. But what had the unformed chriſtian church done, to deſerve being ſcourged with the rod of apoſtolic wickedneſs? And what courſe of human affairs obliged our Lord to fix upon a wicked man in a new election to a new dignity;—and, what is moſt ſtriking, in an election, to which he proceeded without the interpoſition of any free-agent but *himſelf?*

O Zelotes, miſtake me not: If I plead the cauſe of Judas's ſincerity, when he left all to follow Chriſt, and when our Lord paſſed by thouſands, immediately to chuſe him for his own familiar friend in whom he truſted,—for a preacher of his goſpel, and an apoſtle of his church;—I do not do it ſo much for Judas's ſake, as for the honour of Chriſt, and the comfort of his timorous, doubting followers. Alas! if Chriſt could ſhew diſtinguiſhing favour and familiar friendſhip to a man, on whom he had abſolutely ſet his black ſeal of unconditional reprobation, —to a man, whom from the beginning of the world he had without any provocation marked out for a goat, and for unavoidable damnation: if he could converſe, eat, drink, travel, lodge, and pray, for years with a man, to whom he bore from everlaſting, and will bear to all eternity, a ſettled ill-will, an immortal hatred, where is ſincerity? Where is the Lamb without blemiſh? The Lamb of God in whoſe mouth no guile was ever found? If Chriſt is ſuch a *fly damner* of one of his twelve apoſtles as the "doctrines of grace" [ſo called] repreſent him to be, who can truſt him? What profeſſor,—what goſpel miniſter can aſſure himſelf, that Chriſt has not choſen and called him for purpoſes as ſiniſter as thoſe, for which it is ſuppoſed that Judas was choſen, and called to be Chriſt's familiar friend? Nay, if Chriſt barely on account of Adam's ſin, left Judas in the lurch, and even betrayed him into a deeper hell by a mock call; may he not have done the ſame by Zelotes, by me, and by all the profeſſors in the world? O ye "doctrines of grace," if you are ſweet as honey, in the mouth of Zelotes, as ſoon as I have eaten you, my belly is bitter: poiſon corrodes my vitals; I muſt either part with you, my reaſon, or my peace.

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the Holy Ghoſt declares by the mouth of David, that Judas was once Chriſt's familiar friend, and as ſuch honoured with his truſt and confidence; is it not evident, that the doctrine of free-wrath, and of any man's [even Judas's] abſolute, unconditional repro. bation is as groſs an impoſition upon bible-chriſtians, as it is a foul blot upon all the divine perfections?

1. Ye *believe not*, becauſe ye are not of my ſheep, as I ſaid unto you: [John viii. 37. He that is of God, heareth God's words: ye therefore hear them not, *becauſe* you are not *of* God,--i. e. becauſe ye are not godly, whatever ye pretend.] My ſheep [thoſe that really belong to my diſpenſation, and compoſe my little flock] my ſheep, I ſay, hear my voice, [they mind, underſtand, approve, embrace my doctrine] and they *follow me* [in the narrow way of faith and obedience:] And [in that way] I give unto them eternal life, and [in that way] they ſhall never periſh, neither ſhall any pluck them out of my hand. [For, Who ſhall harm them, if they be followers of that which is good? 1 Pet. iii. 13.] My Father, who gave them me, [who agreed that where my diſpenſation

2. He that *believeth not* is condemned already, *becauſe* he hath not believed, &c. And this is the [ground of unbelief and] condemnation, that light is come into the world, and men loved darkneſs rather than light, *becauſe* their deeds were evil. For every one that [buries his talent of light, and] *doeth evil* hateth the light, neither cometh to the light, *leſt* his deeds ſhould be reproved. But he that doeth truth [he that occupies till I come with more light] cometh to the light, that his deeds may be made manifeſt, that they are wrought in God, John iii. 18, &c. [All that our Lord meant then, when he ſaid to the Phariſees, Ye believe not *becauſe* ye are not of my ſheep, is explained in ſuch ſcriptures as theſe:] He that is *faithful* in that which is *leaſt*, is faithful alſo in *much*, Luke xvi. 10. How *can ye* believe, who

tion is opened, thoſe who truly believe on him as Creator, ſhould be peculiarly given me, as Head of the Chriſtian Church, to make them Chriſtian prieſts and kings unto him.] My Father, I ſay, who gave them me, is greater than all, and none ſhall pluck them [that thus hear my voice and follow me] out of my Father's hands: for I and my Father are one [in nature, power, and faithfulneſs, to ſhew, that The way of the Lord is ſtrength to the *upright*; but *deſtruction* ſhall be to the *workers of iniquity*, Prov. x. 29.] John x. 26, &c.

1. No man can come unto me except the Father draw him, [and he be faithful to the *Father's* attraction]—every man therefore, that hath *heard* and *learned of* [i. e. ſubmitted to] *the Father* and to his drawings,] cometh unto me.—There are ſome of you that believe not, &c. Therefore ſaid I unto you, that no man *can come unto me, except it be given* him of my Father, John vi. 44, 45, 64, 65.

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who *receive* honour one of another, and *ſeek not* the honour that cometh from God? [Had you been *faithful* to the light of conſcience, you would have believed Moſes: and] had ye believed *Moſes*, ye would have believed *me*: But if ye believe not *his* writings, how ſhall ye believe *my* words? John v. 44, &c. [*If ye believe not in God, how ſhall ye believe in* ME? *If you diſhonour my Father, how can you honour* ME?]

2. [FIRST PROPOSITION. The Father draws all to himſelf, and gives to the Son all thoſe who yield to his drawings. Witneſs the following ſcriptures.]—All the day long I have ſtretched forth my hand to [*draw*] a *diſobedient* people, Rom. x. 21,—*Deſpiſeſt* thou the riches of God's forbearance, *not conſidering* that his goodneſs *leadeth* [i. e. gently *draweth*] thee to repentance, [and of conſequence

The meaning is, that no man can believe in the *Son*, who has not firſt a degree of true Faith in the *Father*. Ye believe in *God*, believe alſo in *me*, ſays Chriſt. All muſt honour the Son, *as* they honour the Father. All therefore, that do not learn of, i. e. ſubmit to, and *honour the Father*, *cannot come* to the Son, and pay him homage. He that obſtinately refuſes to take the *firſt* ſtep in the faith, *cannot* take the *ſecond*. To ſhew therefore, that Zelotes cannot, with propriety, ground the doctrine of Free-wrath upon John vi. any more than upon John x. I need only prove the three propoſitions contained in the oppoſite Scale.

quence to faith in a Mediator between God and man] Rom. ii. 4.—Of *thoſe* whom *thou* haſt *given me* none is loſt [hitherto] but [one, Judas, who is already ſo completely loſt, that I may now call him] a ſon of perdition, John xvii. 12.

SECOND PROPOSITION. The Son likewiſe, who is the light that enlightens every man, draws all to himſelf, and then brings to the Father thoſe who yield to his attraction, that they may receive the adoption of ſons. Witneſs the following ſcriptures:—And I, if I be liſted up from the earth, will draw *all men* unto me, John xii. 32. —Come unto me, all ye that labour [and are reſtleſs] and I will give you reſt—If you come to me, I will plainly reveal to you the Father: I will enable you by my peaceful Spirit to call him Abba, Father, with delightful aſſurance: For] no man [thus] knoweth the Father but the Son, and he, to whomſoever the Son will reveal him [by the Holy Ghoſt,] Mat. xi. 27, 28.

THIRD PROPOSITION. Theſe drawings of the Father, and of the Son, are not irreſiſtible, as appears from the following Scriptures: Becauſe I have ſtretched out my hands, and no man [comparatively] regarded [my drawings,] I will mock when your deſtruction cometh as a whirlwind, Prov. i. 24, 27.—Theſe things I ſay unto you, [obſtinate Phariſees]

Phariſees] that you might be [*drawn* unto me, and] ſaved, &c. and [notwithſtanding my drawings] ye *will not come* unto me, that ye might have life, John v. 34, 40. The preceding propoſitions are founded upon the proportion of faith, upon the relation of Father, Son, and Holy Ghoſt, and upon the doctrine of the diſpenſations explained in the Eſſay on Truth.

Should Zelotes compare theſe propoſitions, he will ſee, that if the Father does not *particularly* give all men to the Son, that they may receive the peculiar bleſſings of the Chriſtian diſpenſation; and if the Son does not *explicitly* reveal the Father to all men by the Spirit of adoption, or the baptiſm of the Holy Ghoſt; it is not out of free, reprobating wrath; but merely for the two following reaſons: 1. As in the political world, all men are not called to be princes and kings; ſo in the religious world, all are not bleſſed with *five* talents,—all are not called to believe explicitly in the Son and the Holy Ghoſt, or to be made kings and prieſts to God in the Chriſtian Church. 2. Of the many who are called to this honour, few (comparatively) are obedient to the heavenly calling; and therefore, few are choſen to receive the crown of Chriſtian righteouſneſs: or as our Lord expreſſes it, few are counted worthy to ſtand before the Son of Man, among them, that have been *faithful* to their five talents. But, as all men have *one talent* till they have buried it, and God has judicially taken it from them;—as all men are at leaſt under the diſpenſation of the Father, as a gracious and faithful Creator:—as Chriſt, the light that lighteth every man who cometh into the world, draws all men *implicitly* to this merciful Creator; while the Spirit, as the ſaving grace, which has appeared unto all men, *implicitly* teaches them to deny ungodlineſs, and to live ſoberly, righteouſly, and piouſly in this preſent world:—As this is the caſe, I ſay, what can we think of the abſolute *Election* or *Reprobation* of individuals, which enſures ſaving grace and heaven to ſome, while (thro'

the denial of *every degree* of saving grace) it secures damning sin and everlasting burnings to others? Does it not follow that these twin-doctrines [great Diana and grim Apollyon] are a queer couple? Study their pedigree, and you will find, that, like the Helena and Pollux of the ancients, they can equally boast that a fabulous Jupiter transformed into a swan is their godlike Sire. It can be said of each of them, *Ovo processit eodem.* A fair lady, whom some call *Leda*, and others *Voluntary Humility*, was courted in Babel by a surly gentleman, whom some call *Jove*, and others *Pharisaic Pride*. His excessive uglineſs obliged him to transform himself into the above-mentioned *Swan*. Leda in the dark took him for the heavenly *Dove*, and from her mistake sprung the conception of our twins. They were brought forth in Moses's decayed chair at Jerusalem, nursed by Austin at Hippo, fondled by Bellarmine at Rome, educated by Calvin at Geneva, and, to the disgrace of the Reformation, publicly christened and married at Dort by a number of divines, who named them *Orthodoxy*, and recommended them to the world as *The Doctrines of Grace*.

If it is asked, What induced those divines to take such a step? I reply: it was chiefly their inattention to the doctrine of the dispensations. Being altogether taken up with the *particular* dispensations of the Son and of the Holy Ghost, they overlooked, as Peter once did, the *general* dispensation of the Father, which is the basis of all the *superior* œconomies of divine grace. They paid no manner of attention to the noble testimony, which that apostle bore, when parting with his last scrap of Jewish bigotry, he said: "Of a truth, I perceive, that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him." As if he had said, Though distinguishing grace should never give two talents to a heathen that fears God and works righteousness: Tho' he should never *explicitly* hear of the Son and

of

of the Holy Ghoſt; yet ſhall he enter, as a faithful ſervant into the joy of his merciful Lord, when many children of the kingdom ſhall be thruſt out. For it is revealed upon earth, and of conſequence it is decreed in heaven, that they who are choſen and called to partake of the divine *Peace*, which is eſſential to the peculiar diſpenſation of the Son; and of the unſpeakable *Joy*, which is eſſential to the peculiar diſpenſation of the Holy Ghoſt, ſhall be reprobated or thruſt out, if they do not make their *high* calling and election ſure: Whilſt they, that were only choſen and called to the *Righteouſneſs* eſſential to the general diſpenſation of the Father, ſhall receive the reward of the inheritance, if they do but walk worthy of their *inferior* election and calling.

Methinks that Zelotes, inſtead of producing ſolid arguments in favour of *his* doctrines, complains, that I *bring certain ſtrange things to* his *ears*; and that the diſtinction between the *Chriſtian* diſpenſation, and the *other* œconomies of grace, by which I have ſolved his calviniſtic difficulties, has abſolutely no foundation in the ſcripture. That I may convince him of his miſtake in this reſpect, to what I have ſaid on this ſubject in the *Eſſay on Truth*, I add the following proof of my dealing in old truths, and not in "novel chimeras." St. Paul, 1 Cor. ix. 17, declares, that the *diſpenſation* of the goſpel of Chriſt [which in its fulneſs takes in the miniſtration of the Spirit] was committed unto him: Eph. i. 10, he calls this diſpenſation, "the diſpenſation of the *fulneſs of time*, in which God gathers *in one*, all things in Chriſt." Chap. iii. 2. &c. after mentioning *the diſpenſation* of the grace of God given him as an apoſtle of Chriſt, he calls it a "preaching among the Gentiles the *unſearchable riches of Chriſt*," and the "making all men ſee, what is the fellowſhip of the *myſtery*, which hath been *hid* in God from the beginning of the world." Col. i. 25, &c. ſpeaking of the Chriſtian church, in oppoſition to the Jewiſh, he ſays, "*Whereof* I am made a miniſ-

ter, according to the *diſpenſation* of God, which is given to me for you, &c. even the *myſtery* which hath been *hid* from ages, but *now* is made manifeſt to his *ſaints*: And he informs them, that this myſtery, now revealed, is "Chriſt in you, the hope of glory."—Again, what he calls here "the myſtery hidden from ages, but now made manifeſt to Chriſtians," he calls in another place, "The new teſtament,—the miniſtration of righteouſneſs,—where the Spirit of the Lord is,—and where there is liberty," even the glorious liberty of the children of God; obſerving that, altho' the Moſaic diſpenſation or miniſtration was glorious, yet that of Chriſt exceeds in glory, 2 Cor. iii. 6, &c.

To deny the doctrine of the diſpenſations, is to deny, that God made various covenants with the children of men ſince the Fall: It is at leaſt to confound all thoſe covenants, with which the various goſpel diſpenſations ſtand or fall. And to do ſo, is not to divide the word of God aright, but to make a doctrinal *farago*, and increaſe the confuſion that reigns in myſtical Babel. From the preceding quotations out of St. Paul's epiſtles, it follows therefore, either that there was no goſpel in the world, before the goſpel which was hid from ages, and made manifeſt in St. Paul's days to God's ſaints, when this myſtery, Chriſt in them, the hope of glory, was revealed to them by the Holy Ghoſt: Or, [which to me appears an indubitable truth] That the evangelical diſpenſation of Adam and Noah was bright; that of Abraham and Moſes brighter; that of initial Chriſtianity, or of John the Baptiſt explicitly ſetting forth "the Lamb of God that taketh away the ſins of the world," brighter ſtill; and that of perfect Chriſtianity, [or of Chriſt revealed in us by the power of the Holy Ghoſt,] the brighteſt of all.

SECTION

SECTION XI.

A rational and ſcriptural view of St. Paul's meaning in the ninth chapter of Romans.—Some of the deepeſt paſſages of that chapter are thrown into the Scripture Scales, and by being weighed with parallel texts, appear to have nothing to do with free wrath, and calviniſtic reprobation.—A ſolution of the difficulty ariſing from confounding the *Veſſels*, or perſons, whom God's diſtinguiſhing grace makes comparatively *to diſhonour*, with thoſe *veſſels* or perſons, who *poſitively* make themſelves *veſſels of wrath*, and upon whom, as ſuch, God *judicially* pours his deſerved *wrath*.

IF Zelotes finds himſelf preſſed by the weights of my ſecond Scale, he will probably try to ſcreen *his* "doctrines of grace," by retreating with them behind the ixth chapter of the Epiſtle to the Romans. But I am before-hand with him: and appealing to that chapter, I beg leave to ſhew, that the paſſages in it, which at firſt ſight ſeem to favour the doctrine of *Free-wrath*, are ſubverſive of it, when they are candidly explained according to the context, and the reſt of the Scriptures. Five couple of leading propoſitions open the Section.

I. 1. TO *deny* that God out of mere diſtinguiſhing grace, may, and does grant church-bleſſings, or the bleſſings of the covenant of peculiarity, to ſome men, making them comparatively *veſſels to honour*, and making of conſequence other men comparatively *veſſels to diſhonour*, or veſſels *leſs* honourable: —To deny this, I ſay, is to oppoſe the doctrine of the

2. TO *inſinuate* that God, out of mere diſtinguiſhing *wrath*, fixes the curſe of abſolute rejection upon a number of unborn men, for whom he never had any mercy, and whom he deſigns to call into being only to ſhow, that he can make and break *veſſels of wrath*;—to inſinuate this, I ſay, is to attribute to God a *tyrannical* ſovereignty, which he juſtly abhors.

2. *God*

the diſpenſations, and to rob God of a *gracious* ſovereignty, which he juſtly claims.

II. 1. *God* is too *gracious* unconditionally to reprobate, i. e. ordain to eternal death, any of his creatures.

2. *God* is too *holy* and too *juſt*, not to reprobate his obſtinately rebellious creatures.

III. 1. *In* the day of initial ſalvation, they, who thro' grace believe in their light, are conditionally *veſſels of mercy*, or *God's elect*, according to one or another diſpenſation of his grace.

2. *In* the day of initial ſalvation, they, who unneceſſarily do deſpite to the Spirit of grace, and diſbelieve, are conditionally *veſſels of wrath*, that *fit themſelves* for deſtruction.

IV. 1. *God juſtly* gives up to *final* blindneſs of mind, and *complete* hardneſs of heart, them that *reſolutely* ſhut their eyes, and harden their hearts, *to the end* of their day of initial ſalvation.

2. *Perverſe Free-will* in us, and not *Free-wrath* in God, or *neceſſity* from Adam, is the *cauſe* of our avoidable unbelief: and our perſonal, avoidable unbelief is the cauſe of our complete, perſonal reprobation, both at the end of the day of grace, and in the day of judgment.

V. 1. There can be ſovereign, diſtinguiſhing free-grace in a *good* God; becauſe goodneſs can beſtow free, undeſerved gifts.

2. There can never be ſovereign, diſtinguiſhing free-wrath in a *juſt* God; becauſe juſtice cannot inflict free, undeſerved puniſhments.

Reaſon and conſcience ſhould alone, one would think, convince us, that St. Paul, in Rom. ix. does not plead for a right in God ſo to *hate* any of his unformed creatures, as to *intend*, *make*, and *fit them for deſtruction*, merely to ſhew his abſolute ſove-

reignty

reignty and irreſiſtible power. The apoſtle knew too well the *God of love*, to repreſent him as a mighty potter, who takes an unaccountable pleaſure to form rational veſſels, and endue them with keen ſenſibility, only to have the glory of abſolutely filling them, by the help of Adam, with ſin and wickedneſs on earth, and then with fire and brimſtone in hell. This is the conceit of the conſiſtent admirers of unconditional election and rejection, who build it chiefly upon Rom. ix. Should you aſk, why they fix ſo dreadful a meaning to that portion of ſcripture; I anſwer, that, thro' inattention and prejudice, they overlook the two keys, which the apoſtle gives us to open his meaning, one of which we find in the three firſt, and the other, in the three laſt verſes of that perverted chapter.

In the three firſt verſes St. Paul expreſſes the continual ſorrow, which he had in his heart, for the obſtinacy of his countrymen, the Jews, who ſo depended upon their national prerogatives, as Jews; their church privileges as children of Abraham; and their phariſaical righteouſneſs of the law, as obſervers of the Moſaic ceremonies, that they deteſted the doctrine of ſalvation by faith in Jeſus Chriſt. Now, if the apoſtle had believed, that God, by a wiſe decree of preterition, had irreverſibly ordained them to eternal death, "*to illuſtrate his glory by their damnation*," as Calvin ſays; how ridiculous would it have been in him, to ſorrow night and day about the execution of God's wiſe deſign! If God from the beginning of the world had abſolutely determined to make the unbelieving Jews perſonally and abſolutely veſſels of wrath, to the praiſe of the glory of his ſovereign free-wrath; how wicked would it have been in St. Paul to begin the next chapter by ſaying, My heart's deſire and prayer to God for unbelieving Iſrael,—for the obſtinate Jews, is, that they might be ſaved? Would he not rather have meekly ſubmitted to the will of God, and ſaid like Eli, "It is the Lord: Let him do what ſeemeth him good? Did it become him;—nay, was it

not

not next to rebellion in him, ſo paſſionately to ſet his heart againſt a decree made (as we are told) on purpoſe to diſplay the abſoluteneſs of divine ſovereignty? And would not the Jews have retorted his own words? "Who art thou, O vain man, that replieſt againſt God," by wiſhing night and day the ſalvation of "veſſels of wrath,"—of men, whom he hath abſolutely ſet apart for deſtruction!

"But if the apoſtle did not intend to eſtabliſh the abſolute, perſonal preterition of the rejected Jews and their fellow-reprobates, what could he mean by that myſterious chapter?" I reply: He meant in general to vindicate God's conduct in caſting off the Jews, and adopting the Gentiles. This deſerves ſome explanation. When St. Paul inſinuated to the Jews, that they were rejected as a church and people, and that the uncircumciſed Gentiles [even as many as believed on Jeſus of Nazareth] were now the choſen nation,—the peculiar people and church of God, his countrymen were greatly offended: And yet, as the apoſtle of the Gentiles, to provoke the Jews to jealouſy, he was obliged peculiarly to enforce this doctrine among them. They generally gave him audience till he touched upon it. But when he waxed bold, and told them plainly that Chriſt had bid him depart from Jeruſalem, as from an accurſed city: and had ſent him far thence unto the *Gentiles*, they could contain themſelves no longer: and lifting up their voices, they ſaid, "Away with ſuch a fellow from the earth," Acts xiii. 46. xxii. 21.*

When

* It is remarkable that Jewiſh rage firſt broke out againſt our Lord, when he touched their great Diana,—the doctrine of their abſolute election. You think, ſaid he, to be ſaved, merely becauſe you are Abraham's children, and God's choſen peculiar people. But I tell you of a truth, God is not ſo partial to Iſrael as you ſuppoſe: "Many widows were in Iſrael in the days of Elias, but to none of them was Elias ſent, but to a *Zidonian* (heathen) *widow*. And many lepers were in Iſrael in the time of Eliſha, yet none of them was cleanſed, ſave Naaman the *Syrian*," Luke iv. 25, &c. The Jews never forgave our Lord that levelling ſaying: If he narrowly eſcaped their fury at Nazareth,

When St. Paul wrote to Rome, the metropolis of the Gentile world, where there were a great many Jews, the Holy Spirit directed him to clear up the queſtion concerning the general election of the Gentiles, and the general rejection of the Jews: and this he did, both for the comfort of the humble, Gentile believers, and for the humiliation of his proud, ſelf-elected countrymen; that being provoked to jealouſy, they, or at leaſt *ſome* of them, might with the Gentiles, make their *perſonal* calling and election ſure, by believing in Chriſt. As the Jews were generally incenſed againſt him, and he had a moſt diſagreeable truth to write, he dips his pen in the oil of brotherly love, and begins the chapter by a moſt awful proteſtation of his tender attachment to them, and ſorrowful concern for their ſalvation; hoping that this would ſoften them, and reconcile their prejudiced minds. But if he had repreſented them as *abſolute* reprobates, and veſſels of wrath *irreverſibly* ordained of God to deſtruction, he would abſurdly have defeated his own deſign, and exaſperated them more than ever againſt his doctrine and his perſon. That he told them with one breath, he wiſhed to be accurſed from Chriſt for them, whilſt with the next breath he inſinuated, that God had already abſolutely accurſed them with unconditional, perſonal reprobation, is a notion ſo exceſſively big with abſurdity, that at times Zelotes himſelf can ſcarce ſwallow it down. Who indeed can believe, that St. Paul made himſelf ſo ridiculous, as to weep tears of the moſt ardent love, over the free-wrath of his reprobating Creator? Who can imagine, that the pious apoſtle painted out the God of all grace, as a God full of immortal hatred to moſt of his countrymen; while he repreſented himſelf as a perſon *continually* racked with the tendereſt feelings of a matchleſs affection for them all; thus impiouſly

zareth, it was only to meet it encreaſed ſeven-fold in the holy city. So fierce and implacable are the tempers, to which ſome profeſſors work up themſelves, by drinking into unſcriptural notions of election!

raiſing

raiſing his own reputation, as a benevolent man, upon the ruins of the reputation of his malevolent God?

Come we now to the middle part of the chapter. St. Paul having prepared the Jews for the diſagreeable meſſage which he was about to deliver, begins to attack their phariſaic prejudices concerning their abſolute right, as children of Abraham, to be God's church and people, excluſively of the reſt of the world, whom they looked upon as reprobated dogs of the Gentiles. To drive the unbelieving Jews out of this ſheltering place, he indirectly advances two doctrines: 1. That God, as the Creator and ſupreme Benefactor of men, may do what he pleaſes with his *peculiar* favours; and that he had now as indubitable a right freely to give five talents of church-privileges to the Gentiles, as he had once to beſtow three talents of church-privileges upon the Jews. And 2. That God had as much right to ſet the ſeal of his wrath upon them, as upon Pharoah himſelf, if they continued to imitate the inflexibleneſs of that proud unbeliever; inexorable unbelief being the ſin, that *fits* men *for deſtruction*, and pulls down the *wrath* of God upon the children of diſobedience.

The firſt of theſe doctrines he proves by a reaſonable appeal to conſcience: 1. Concerning the abſurdity of replying againſt God, i. e. againſt a Being of infinite wiſdom, goodneſs, juſtice, and power: And 2. Concerning a right which a potter has of the ſame lump of clay, to make one veſſel for * *honourable*,

* I have lived theſe fifteen years in a part of England, where a multitude of potters make all manner of iron and earthen veſſels. Some of theſe mechanics are by no means conſpicuous for good ſenſe, and others, are at times beſotted thro' exceſſive drinking; but I never yet ſaw, or heard of one ſo exceſſively fooliſh as to make, even in a drunken fit, a veſſel on purpoſe to break it, to ſhew that he had power over the work of his own hands. Such however is the folly that Zelotes's ſcheme imputes to God. Nay, if a potter makes veſſels on purpoſe to break them, he is only a fool: but if he could make ſenſible veſſels like

nourable, and another for comparatively *diſhonourable* uſes. The argument carries conviction along with it. Were utenſils capable of thought, the *baſon*, in which our Lord waſhed his diſciple's feet [a comparatively *diſhonourable* uſe] could never reaſonably complain, that the potter had not made it the *cup*, in which Chriſt conſecrated the ſacramental wine. By a parity of reaſon, the king's ſoldiers and ſervants cannot juſtly be diſſatisfied, becauſe he has not made them all generals and prime miniſters. And what reaſon had the Jews to complain, that God put the Gentiles on a level with, or even above them? May he not, without being arraigned at the bar of ſlothful ſervants who have buried their talents, give a peculiar, extraordinary bleſſing when he pleaſes, and to whom he pleaſes? "Shall the thing formed ſay to him that formed it, Why haſt thou made me thus?" Shall the foot ſay, Why am I not the head? and the knee, Why am I not the ſhoulder? Or, to allude to the parable of the labourers, If God chuſes to hire the Gentiles and ſend them into his favourite vineyard, bleſſing them with church privileges as he did the Jews, ſhall the eye of the Jews be evil, becauſe God is good to theſe newly hired labourers? "May he not do what he pleaſes with his own?"

To this rational argument, St. Paul adds another, *(ad hominem)* peculiarly adapted to the Jews, who ſuppoſed it a kind of ſacrilege to deny, that, as children of Abraham, they were abſolutely the choſen nation, and the temple of the Lord. To convince them, that God was not ſo partial to the poſterity of Abraham, Iſaac, and Jacob, as they imagined, the apoſtle reminds them, that God had excluded the firſt-born of thoſe favoured patriarchs from the pe-

like dogs, and formed them on purpoſe to roaſt them alive, that he might ſhow his ſovereign power, would you not execrate his cruelty, as much as you would pity his madneſs? But what would you think of the man, if he made five or ten ſuch veſſels for abſolute deſtruction, while he made one for abſolute ſalvation, and then aſſumed the title of a gracious and merciful Potter, and called his potting ſchemes, "ſchemes of grace?"

culiar bleſſings, which by birth-right belonged to them: doing it ſometimes on account of the ſin of thoſe firſt-born, and ſometimes previouſly to any perſonal demerit of their's, that he might ſhow, that his purpoſe, according to election to peculiar privileges and church-prerogatives, does not ſtand of works, but of him that chuſes, and calleth of his ſovereign, diſtinguiſhing grace. St. Paul confirms this part of his doctrine by the inſtance of Iſhmael and Iſaac, who were both ſons of Abraham: God having preferred Iſaac to Iſhmael, becauſe Iſaac was the child of his own promiſe, and of Abraham's faith, by Sarah, a free woman, who was a type of the grace and the goſpel of Chriſt: Whereas Iſhmael was only the child of Abraham's natural ſtrength, by Hagar, an Egyptian bond-woman, who was a type of nature, and of the Moſaic diſpenſation.

With peculiar wiſdom the apoſtle dwells upon the ſtill more ſtriking inſtance of Iſaac's ſons, Eſau and Jacob, who had not only the ſame godly father, but the ſame free and pious mother; the younger of whom was nevertheleſs preferred to the elder without any apparent reaſon. He leaves the Jews to think how much more this might be the caſe, when there is an apparent cauſe, as in the caſe of Reuben, Simeon, and Levi, Jacob's three eldeſt ſons, who thro' inceſt, treachery, and murder, forfeited the bleſſings of the firſt-born; a bleſſing this, which by that forfeiture devolved to Judah, Jacob's *fourth* ſon, whoſe tribe became the firſt and moſt powerful of all the tribes of Iſrael, and had of conſequence the honour of producing the Meſſiah, the Lion of the tribe of Judah. St. Paul's argument is maſterly, and runs thus: If God has again and again excluded ſome of Abraham's poſterity from the bleſſing of the peculiar covenant, which he made with that patriarch concerning the promiſed Seed:—If he ſaid, In Iſaac, Jacob, and Judah, ſhall thy Seed [the Meſſiah] be called, and not in Iſhmael, Eſau, and Reuben, the firſt-born ſons of Abraham, Iſaac, and Jacob;

cob; how abſurd is it in the Jews to ſuppoſe, that merely becauſe they are deſcended from Abraham, Iſaac, and Jacob, they ſhall abſolutely ſhare the bleſſings of the Meſſiah's kingdom? If God excluded from the birth-right, Iſhmael the ſcoffer, Eſau the ſeller of his birth-right, and Reuben the defiler of Bilhah his father's wife; why might not *Iſrael* [his ſon called out of Egypt] his firſt-born among nations, forfeit his birth-right thro' unbelief? And why ſhould not the Gentile world, God's prodigal ſon, inherit the bleſſing of the firſt-born, if they ſubmit to the obedience of faith, and with the younger ſon in the parable, return from the far country to their Father's houſe; whilſt the elder ſon inſolently quarrels with God, reproaches his brother, abſolutely refuſes to come in, and thus makes his calling void, and his reprobation ſure?

The apoſtle's argument is like a two-edged ſword. With one edge he cuts down the bigotry of the Jews, by the above-mentioned appeals to the hiſtory of their fore-fathers. And with the other edge he ſtrikes at their unbelief, by an appeal to the deſtruction of Pharaoh; inſinuating that God, as Maker, Preſerver, and Governor of men, has an undoubted right to fix the gracious or righteous terms, on which he will *finally* beſtow ſalvation; or inflict damnation on his rational creatures.

With the greateſt propriety St. Paul brings in Pharaoh, to illuſtrate the odious nature, fatal conſequences, and dreadful puniſhment of unbelief. No example was better known, or could be more ſtriking to the Jews. They had been taught from their infancy, with how much long-ſuffering God had endured that notorious unbeliever; *raiſing him up*, ſupporting him, and bearing with his inſolence day after day, even after he had fitted himſelf for deſtruction. They had been informed, that the Lord had often reprieved that *father* of *the faithleſs*, that, in caſe he again and again hardened himſelf (as omniſcience ſaw he would do) he might be again and again ſcourged, till the madneſs of his infidelity

ſhould drive him into the very jaws of deſtruction; God having on purpoſe ſpared him, yea, * *raiſed him up* after every plague, that if he refuſed to yield, he might be made a more conſpicuous monument of divine vengeance, and be more glorioufly overthrown by matchleſs power: So ſhould God's name, i. e. his adorable perfections, and righteous proceedings, be declared throughout all the earth: And ſo ſhould unbelief appear to all the world in its own odious and infernal colours.

St. Paul having thus indirectly, and with his uſual prudence and brevity given a double ſtab to the bigotry of the unbelieving Jews, who fancied themſelves *unconditionally elected*, and whom he had repreſented as *conditionally reprobated*; leſt they ſhould miſtake his meaning, as Zelotes does, he concludes the chapter thus: "What ſhall we ſay then?" What is the inference, which I draw from the preceding arguments? One which is obvious, namely this: That the Gentiles, [typified by Jacob the younger brother] who followed not profeſſedly after righteouſneſs, have attained to righteouſneſs, even the chriſtian righteouſneſs which is of faith. But Iſrael, or the Jews, who profeſſedly followed after the law of Moſaic righteouſneſs, as the ſportſman Eſau did after his game, have not attained to the law of Moſaic or Chriſtian righteouſneſs: They are neither juſtified as Jews, nor ſanctified as Chriſtians.—"True; and the reaſon is, becauſe God had abſolutely paſſed them by from all eternity, that he might in time make them veſſels of wrath fitted for

* Is it not ſtrange, that Zelotes ſhould infer from this expreſſion, that God had originally *raiſed up*, i. e. *created* Pharaoh on purpoſe to damn him? Is it not evident, that Pharaoh juſtly looked upon every plague as a *death*, witneſs his own words, "Intreat the Lord your God, that he may take away from me this *death* only," Ex. x. 17? and if every plague was a *death* to Pharaoh, was not every removal of a plague a kind of *reſurrection*, a *raiſing him up*, together with his kingdom from a ſtate of *deſtruction*, according to theſe words of the Egyptians, "Knoweſt thou not yet that Egypt is *deſtroyed*?" How reaſonable and ſcriptural is this ſenſe! How dreadful, I had almoſt ſaid, how *diabolical* is that of Zelotes!

deſtruction."

deſtruction."—So inſinuates Zelotes: but happily for the honour of the Goſpel, St. Paul declares juſt the reverſe. Wherefore, ſays he, did not the reprobated Jews attain to righteouſneſs? To open the eyes of Zelotes, if any thing will, he anſwers his own queſtion thus: *Becauſe* they ſought it not *by faith*, but as it were by the external works of the Moſaic law oppoſed to Chriſtian faith: For they ſtumbled at that ſtumbling ſtone, Chriſt, who is a rock of offence to unbelievers, and the rock of ages to believers: As it is written, Behold I lay in Zion a rock, that ſome ſhall, thro' their obſtinate unbelief, make a rock of offence; and others, thro' their humble faith, a rocky foundation, according to the decrees of conditional reprobation and election; "He that believeth not ſhall be damned;—and whoſoever believeth on him ſhall not be aſhamed," Rom. ix. 1, 33. Mark xvi. 16.

That Zelotes ſhould miſtake the apoſtle's meaning, when it is ſo clearly fixed in the latter part of the chapter, is unaccountable; but that he ſhould ſupport by it his peculiar notion of *abſolute reprobation*, is really aſtoniſhing. The unbelieving Jews are undoubtedly the perſons, whom the apoſtle had firſt in view, when he aſſerted God's right of appointing, that obſtinate unbelievers ſhall be veſſels of wrath. But hear what he ſaid of thoſe *reprobated* Jews to the *elected* Gentiles, in the very next chapter but one. "I ſpeak to you Gentiles, &c. if *by any means* I may provoke to emulation them that are my fleſh [the Jews] and might *ſave* ſome of them,—If ſome of the branches [the unbelieving Jews] be broken off, &c. *becauſe of unbelief* they were broken of, and thou [believing Gentile] ſtandeſt *by faith*. Be not high-minded, but fear. For if God ſpared not the natural branches, take heed, *leſt* he alſo *ſpare not thee*, &c. *continue* in his goodneſs, *otherwiſe thou alſo* ſhall be *cut off*, and treated as a veſſel of wrath. And they alſo, *if they abide not ſtill in unbelief*, ſhall be grafted in," [and treated as veſſels of mercy,] Rom. xi. 13, &c.

But what need is there of going to Rom. xi, to ſhow the inconſiſtency of the Calviniſtic doctrines of free-grace in Chriſt and free-wrath in Adam? Of everlaſting love to ſome, and everlaſting hate to others? Does not Rom. ix, itſelf, afford us another powerful antidote? If the elect were from eternity God's *beloved* people, whilſt the non-elect were the devil's people, *hated* of their Maker; and if God's love and hatred are equally unchangeable, whether free agents change from holineſs to ſin, or from ſin to holineſs; what ſhall we make of theſe words? "I will call them *my people* which *were not* my people; and her *beloved*, which *was not* beloved." And where it was ſaid unto them, "Ye *are not my* people; there [upon their believing] ſhall they be called the children of God, Rom. ix. 25, 26. What a golden key is here to open our doctrine of *conditional* election, and to ſhut Zelotes's doctrine of *abſolute* reprobation!

Having thus given a *general* view of what appears to me from conſcience, reaſon, ſcripture, and context, to be St. Paul's meaning in that deep chapter; I preſent the Reader with a *particular* and ſcriptural explanation of ſome paſſages in it, which do not puzzle Honeſtus a little, and by which Zelotes ſupports the doctrines of bound-will and free-wrath, with ſome plauſibility.

1. It is not [*primarily* of him that *willeth* [in God's way,]—Nor is it [*at all*] of him that willeth [in oppoſition to God's will, as the ſelf-righteous Jews did.] Rom. ix. 16.

1. It is not [*primarily*] of him that *runneth*, but

2. *Ye will not* come to me, that you might have life, John v. 40.—Whoſoever *will*, let him come, Rev. xxii. 17.—I have ſet before you life and death, &c. *chuſe*, Deut. xxx. 19.—I *would* &c. and ye *would not*, Luke xiii. 34.

2. I *went*, &c. leſt by any means I ſhould *run*, or

but of God,* that ſheweth *mercy*, Rom. ix. 16.

or had *run in vain*, Gal. ii. 2.—So *run* that [*thro' mercy*] you may *obtain*, 1 Cor. ix. 24.

1. [ελεησω] I will have mercy on whom I will [or rather ελεω] I ſhould *have mercy*, Rom ix. 15.

2. Whoſo forſaketh his ſin ſhall *have mercy*, Prov. xxviii. 13.—Let the wicked forſake his way, and, &c. the Lord will *have mercy* upon him, Iſa. lv. 7.—He ſhall have judgment *without mercy*, that hath ſhewed *no mercy*. James ii. 13.—All the paths of the Lord are *mercy* to ſuch *as keep* his covenant, Pſ. xxv. 10.

1. [Οικτειρησω] I will have *compaſſion, on whom* I will [or rather οικτειρω] I ſhould have compaſſion, Rom. ix. 15.

2. As the heaven is high above the earth; ſo great is his *mercy* towards *them that fear* him, Pſ. ciii. 11.—The things that belong unto thy peace are hid from thine eyes, &c. *becauſe* thou *knoweſt not* the time of thy viſitation, Luke xix. 44.—HOW is it that ye do not *diſcern* this time, yea, and why even of *yourſelves judge* ye not what is right, Luke xii. 56, 57.—Hear, O heavens, &c. I have nouriſhed *children*, and they have rebelled againſt me. The ox knoweth his owner, &c. but *Iſrael* doth not *know*, *my people* doth not *conſider*.—It is a people of *no underſtanding*; *therefore* he that formed them will ſhew them *no favour*, Iſ. i. 3.—xxvii. 11.—

* In familiar and ſcripture-language, the effect is frequently aſcribed to the chief cauſe whilſt, for brevity's ſake, inferior cauſes of agents are paſſed over in ſilence. Thus David ſays, Except *the Lord build* the houſe, their labour is but *vain* that build it.—St. Paul ſays, I laboured, yet *not* I, but the grace of God.—And we ſay, "Admiral Hawke has beat the French fleet." Would it not be abſurd in Zelotes, to ſtrain theſe expreſſions, ſo as to make abſolutely nothing of the maſon's work, in the building of an houſe; of the apoſtle's preaching, in the converſion of the Gentiles; and of the bravery of the officers and ſailors, in the victory obtained over the French by the Engliſh admiral? It is nevertheleſs upon ſuch frivolous concluſions as theſe, that Zelotes generally reſts the enormous weight of his peculiar doctrines.

And God ſaid to Solomon, *becauſe* thou haſt aſked for thyſelf *underſtanding*, &c. lo, I have given thee a wiſe and *underſtanding heart*, 1 Kings iii. 11.—*Becauſe* he *conſidereth*, &c. he ſhall not die,—he ſhall ſurely live, Ezek. xviii. 28. [Who can help ſeeing through this cloud of ſcriptures, that God has mercy, on whom he ſhould have mercy according to his divine attributes; extending *initial* mercy to *all*, according to his long-ſuffering and impartiality; and ſhewing *eternal* mercy, according to his holineſs and truth, to them that uſe and improve their talent of *underſtanding*, ſo as to love him and keep his commandments?]

1. The children being not yet born, neither having done any good or evil, that the purpoſe of God according to *election* might ſtand, not of works but of him that calleth [i. e. that God might ſhow, he may and will chuſe ſome of Abraham's poſterity to ſome peculiar privileges, which he does not confer upon others: And likewiſe to teach us, that grace and the new-man, myſtically typified by Jacob, ſhall have the reward of the inheritance —a reward this, which fallen nature and the old man, myſtically typified by Eſau, ſhall never receive:—To teach us this] it was ſaid to Rebeccah, The elder ſhall ſerve the younger [in his poſterity,*

2. Thus ſaith the Lord,—Did I plainly appear to the houſe of thy Father, &c. and did I *chooſe* him out of all the tribes of Iſrael to be my prieſt, &c? Why *kick ye* at my ſacrifice, &c. *Wherefore* the Lord God ſaith, I *ſaid indeed* that thy houſe ſhould walk before me for ever: *But now* the Lord ſaith, Be it far from me; for *them* that honour me I will honour; and *they* that deſpiſe me ſhall be lightly eſteemed, 1 Sam. ii. 27. &c.—Again: The Lord ſaid to Samuel, [I have not choſen] I have *refuſed* him [Eliab] for the Lord ſeeth not as man ſeeth:—The Lord *looketh at the heart* [and chooſeth in conſequence: Accordingly when] Jeſſe made

poſterity,* though not in his perſon;] i. e. the younger ſhall have the bleſſing of the firſt-born. And made ſeven of his ſons to paſs before the Lord, Samuel ſaid, The Lord hath *not choſen* theſe, 1 Sam. xvi.

* Mr. Henry ſays with great truth "All this chuſing" of Jacob and refuſing of Eſau "was typical, and intended to ſhadow forth ſome election and rejection." And altho' he was a Calviniſt, he does in many reſpects juſtice to St. Paul's meaning. "This difference, ſays he, that was put between Jacob and Eſau, he [the apoſtle] further illuſtrates by a quotation from Mal. i. 2. where it is ſaid not of Jacob and Eſau the perſons, but the Edomites and Iſraelites their poſterity, Jacob have I loved, and Eſau have I hated. The people of Iſrael were taken into the covenant of *peculiarity*, had the land of Canaan given them, were bleſſed with the *more ſignal* appearances of God for them in ſpecial protections, ſupplies, and deliverances, whilſt the Edomites were rejected" [from the covenant or *peculiarity*] "had no temple, altars, prieſts, prophets; no ſuch particular care of them, &c. Others underſtand of the election and rejection of particular perſons, ſome loved, and others hated from eternity. But the apoſtle ſpeaks of Jacob and Eſau, not in their own perſons, but as anceſtors; Jacob the people, and Eſau the people; nor doth God damn any, or decree ſo to do, merely becauſe he will do it, without any reaſon taken from *their own* deſerts, &c. The chuſing of Jacob the younger, &c. was to intimate, that the Jews, tho' the natural ſeed of Abraham, and the firſt born of the church, ſhould be laid aſide; and the Gentiles, who were as the younger brother, ſhould be taken in, in their ſtead, and have the birth-right and bleſſing." He concludes his comment upon the whole chapter by theſe words, which exactly anſwers to the double key, I have given to the reader. "Upon the whole matter, the unbelieving Jews have no reaſon to quarrel with God for rejecting them, they had a *fair* offer of righteouſneſs, and life, and ſalvation made upon goſpel terms, which they did not like, and *would not* come up to; and *therefore* if they periſh, they may thank *themſelves*; their blood is upon their *own* heads."

What precedes is pure truth, and ſtrongly confirms my doctrine; But what follows is pure Calviniſm, and ſhows the inconſiſtency of the moſt judicious writers in that ſcheme. "Were the Jews hardened? It was *becauſe* it was his *own* (God's) pleaſure to deny them ſoftening grace, &c. Two ſorts of veſſels *God forms* out of the great lump of fallen mankind: (1) Veſſels of wrath: veſſels filled with wrath, as a veſſel of wine is a veſſel filled with wine, full of the fury of the Lord, &c. (2) Veſſels of mercy filled with mercy."—And again: "He (the apoſtle) anſwers, by reſolving *all* into the *divine ſovereignity*. We are the thing formed,

And it was accordingly conferred upon Jacob in these words, "Be Lord over thy brethren," Gen. xxvii. 29. To conclude therefore, from Jacob's *superior* blessing, that Esau was absolutely cursed and reprobated of God, is as absurd as to suppose that Manasseh, Joseph's eldest son, was also an absolute reprobate, because Ephraim, his younger brother, had Jacob's *chief* blessing: For the old patriarch refusing to put his right hand upon the head of Manasseh, said, "Truly his *younger* brother shall be *greater* than he," Gen. xlviii. 19. But would Zelotes himself infer from such words, that Manasseh was personally appointed from all eternity to disbelieve and be damned, and Ephraim to believe and be saved; that the purpose of God according to *absolute* reprobation and election might stand, *not* xvi. 7, 10.—The Lord hath sought him a man *after his own heart*, [David,] *because* thou [Saul] hast *not kept* that, which the Lord commanded thee.—Once more:—The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is *better than thou*, chap. xiii. 14. xv. 28.

The kingdom of Israel was an unpromised gift to Saul and to David, and yet God's *election* to, and *reprobation* from that dignity, was according to dispositions and works. How much more can this be said of God's *election* to, or *reprobation* from a crown of glory! A crown this, which God hath promised by way of *reward* to them that love him; refusing it, by way of *punishment* to them that hate him; whom he clothes in hell with shame and with a vengeful curse,

formed, and he is the former, and it does not become us to challenge or arraign his wisdom in ordering, and disposing of us into this or that shape or figure." That is, in plain English, *Free-wrath*, or, to speak as smoothly as a Calvinist, *divine sovereignty* may order and dispose us into the shape of vessels of wrath before we have done either good or evil. How could Mr. Henry thus contradict himself, and write for, and against the truth? Why, He was a moderate Calvinist: As moderate he wrote glorious truths; and as a Calvinist, horrid insinuations.

of

of works,* but of *Him* that capriciously and irresistibly calleth, some to *finished salvation* in Christ, and others to *finished damnation* in Adam? That God abhors such a proceeding, is evident from the scriptures which fill my left scale, and in particular from the opposite texts.

according to their works and his own declaration, which follows: "Yet saith the [predestinarian] house of Israel, The way of the Lord is *not equal*. O house of Israel, are not *my* ways *equal*? Are not *your* ways *unequal*? Therefore I will judge you every one *according to his ways*. Repent and turn, &c. so iniquity shall not be your ruin, Ez. xviii. 29. &c. I will do unto them according to *their way*, and according to *their deserts*, [*secunda merita*] will I judge them, and they shall know that I am the Lord," Ezek. vii. 27. To these scriptures you may add all the multitude of texts, where God declares, that he will *judge*, i. e. justify or condemn, reward or punish, finally elect, or finally reprobate men *for*, *by*, *according to*, or *because of* their works.

* This phrase, "That the purpose of God according to election might stand, *not of works*, but of him that calleth," is to be understood merely of those blessings, which *distinguishing* grace bestows upon some men and not upon others, and which do not necessarily affect their eternal salvation, or their eternal damnation. In this sense it was, that God, for the above-mentioned reasons, preferred Jacob to Esau. In this sense he still prefers a Jew to a Hottentot, and a Christian to a Jew; giving a Christian the old and new testament, while the Jew has only the old, and the Hottentot has neither. Far from denying the reality of this *sovereign distinguishing* grace, which is independent on *all works*, and flows entirely from the superabounding kindness of him that calleth, I have particularly maintained it, Part I. p. 118.—This is St. Paul's edifying meaning, to which I have not the least objection. But when Zelotes stretches the phrase so far as to make it mean, that God ordains people *to eternal life*, or *eternal death*, not of works, but of him that without reason, forcibly calleth some to believe and be saved, leaving others necessarily to disbelieve and be damned;—when Zelotes does this, I say, my reason and conscience are equally frighted, and I beg leave to dissent from him for the reasons mentioned in this section.

1. It

1. It is written, *Jacob* have I *loved*, but *Eſau* have I *hated*, Rom. ix. 13,

Zelotes, who catches at whatever ſeems to countenance his doctrine of Free-wrath, thinks that this ſcripture demonſtrates the electing and reprobating partiality, on which his favourite doctrines are founded. To ſee his miſtake we need only conſider, that in the ſcripture-language, a love of preference is *emphatically* called *love:* and an inferior degree of love is *comparatively* called *hatred.* Pious Jacob was not ſuch a churliſh man as poſitively to hate any body, much leſs Leah,—his couſin, and his wife: Nevertheleſs we read, "The Lord ſaw that Leah was *hated:*—The Lord hath heard that I was *hated:*—Now therefore my huſband will *love* me:" i. e. Jacob will *prefer* me to Rachel, his barren wife, Gen. xxix. 31, 32.—Again: Moſes makes a law concerning a man that hath two wives, one beloved and another hated, without intimating, that it is wrong in the huſband to *hate*, that is, to be *leſs fond of* one of his wives, than of the other, Deut. xxi. 15. Once more: Our Lord was not the chaplain of the old murderer, that he ſhould command us poſitively to *hate* our fathers, mothers, and wives: for he, who thus hateth another is a murderer: Nevertheleſs he not only ſays, "He that *hateth* his life [that invaluable gift of God] ſhall keep it unto eternal life; and he that *loveth* his life ſhall loſe it:" But he declares, "If any man *hate* not his father, and mother, and wife, and children, and brethren, and ſiſters, he cannot be my diſciple," Luke xiv. 26. Now Chriſt evidently means, that whoſoever does not *love* his father, &c. and his own life *leſs* than him, cannot be his ſincere diſciple.—

2. God is *love.*—God is *loving* to *every man*, and his tender mercies [in the accepted time] are over *all* his works.—Yet the children of thy people ſay, The way of the Lord is not equal; but as for them their way is not equal, &c. 1 John iv. 8.—Pſ. cxlv. 9, in the *Common Prayers.*—Ez. xxxiii. 17.

By

By a ſimilar idiom it is ſaid; "Eſau have I *hated*:" an expreſſion this, which no more means, that God had abſolutely rejected Eſau, and appointed him for the pit of deſtruction; than Chriſt meant, that we ſhould abſolutely throw away our lives, reject our fathers, wives, and children, and decree that they ſhall all unavoidably ſin *on* and be damned.

2.* Whom *he will* he *hardeneth*, Rom. ix. 18. [That is, God judicially gives up to a reprobate mind *whom he will*, not according to Calviniſtic caprice, but according to the rectitude of his own nature: And according to this rectitude diſplayed in the goſpel, *he will* give up all thoſe, who, by obſtinately hardening their hearts to the laſt, turn the day of ſalvation into a day of final provocation. See Pſ. xcv. 8, &c.

2. He hath blinded their eyes, and hardened their hearts, that they *ſhould not ſee* with their eyes, nor *underſtand* with their

1. The God of this world [not the Almighty] hath [by their own free conſent] *blinded* the minds of them that *believe not*.—Now is the day of *ſalvation*.—Deſpiſeſt thou the riches of God's forbearance, and long-ſuffering: not knowing that the goodneſs of God *leadeth thee* to repentance? But after *thy hardneſs*, and impenitent heart, treaſureſt up *unto thyſelf* wrath againſt the day of wrath, 2 Cor. iv. 4.—vi. 2.—Rom. ii. 4, 5.

1. In them is fulfilled the prophecy of Eſaias, who ſays: By hearing ye ſhall hear, and ſhall not underſtand: And ſeeing ye

* The Reader is deſired to take notice, that in this, and the following paragraphs, where I produce ſcriptures expreſſive of God's *juſt* wrath, I have ſhifted the numbers, that mark which axiom the paſſage belongs to. And this I have done: (1) Becauſe there is *no free* wrath in God: (2) Becauſe when there is wrath in him, man's perverſeneſs is the *juſt* cauſe of it: And (3) becauſe in point of evil, man has the wretched, diabolical honour of being the *Firſt* cauſe; and therefore, No. I. is his ſhameful prerogative, according to the principles laid down Sect. III.

their heart, and be converted, and I ſhould heal them, John xii. 40.]

[That is, He hath judicially given them up to *their own* blindneſs and hardneſs. They had ſaid ſo long, *We will not ſee*, that he ſaid at laſt in his *juſt* anger, *They ſhould not ſee*, for he would withdraw the abuſed, forfeited light of his grace; and ſo they were blinded.]

2. The Lord [in the above mentioned ſenſe,] *hardened* Pharaoh's heart [for his *unparalled* cruelty to Iſrael,] Ex. i. 10, 22. vii. 13. See the next note.

ye ſhall ſee, and ſhall not perceive. For this people's heart *is waxed* groſs [through their obſtinately reſiſting the light;] and their ears are dull of hearing, and *their eyes they have cloſed, leſt* at any time *they ſhould ſee* with their eyes, and hear with their ears, and ſhould *underſtand* with their heart, and ſhould be converted, and I ſhould heal them, Matt. xiii. 14, 15.

1. Pharaoh *hardened* his heart, and hearkened not, Ex. viii. 15.—Zedekiah *ſtiffened* his neck, and *hardened his* heart from turning unto the Lord, 2 Chr. xxxvi. 13.—*Take heed* leſt any of you be *hardened* thro' the deceitfulneſs of *ſin*, Heb. iii. 13.—Happy is the man that feareth alway: But he that *hardeneth his* heart [as Pharaoh did] ſhall fall into miſchief, [God will give him up,] Pro. xxviii. 14.—They are without excuſe: *becauſe* when they knew God, they glorified him not as God, &c. *Wherefore* God alſo gave them up to uncleanneſs, &c. *For this cauſe* God gave them up to vile affections, &c. And even *as they did not like* to retain God in their knowledge, God gave them over to a reprobate mind, Rom. ii. 20, 28.

2. Thou wilt ſay then unto me, Why does he yet find fault? For who hath reſiſted his will? Rom. ix. 19.

The rigid Calviniſts triumph greatly in this objection

1. Shall not the Judge of all the earth do right? Gen. xviii. 25.—That thou mighteſt be juſtified in thy ſaying, and clear when thou art judged. Pſa. li. 4. *Com. Pr.*

Who

objection ſtarted by St. Paul: They ſuppoſe, that it can be reaſonably levelled at no doctrine but their own, which teaches that God by irreſiſtible decrees has unconditionally ordained ſome men to eternal life, and others to eternal death: and therefore, their doctrine is that of the apoſtle. To ſhow the abſurdity of this concluſion, I need only remind the reader once more, that in this chapter St. Paul eſtabliſhes two doctrines; (1) That God may admit whom he will into the covenant of peculiarity, out of pure diſtinguiſhing, ſovereign grace: And (2) That he has an abſolute right of hardening whom he will upon the goſpel-terms, i. e. of taking the talent of * ſoftening grace from all that imitate the obſtinate unbelief of Pharaoh, ſuch inflexible unbelievers being the only people whom God will harden, or give up to a reprobate mind. Now in both thoſe reſpects the objection propoſed is pertinent, as the apoſtle's anſwers plainly ſhow. With regard to the firſt doctrine, that is, the doctrine of that diſtinguiſhing grace, which puts more honour upon one veſſel than upon another; calling Abraham to be the Lord's pleaſant veſſel, whilſt Lot or Moab is

Who but Zelotes could juſtify an imaginary Being, that ſhould, by the channel of irreſiſtible decrees, pour ſin and wrath into veſſels made on purpoſe to hold both; and ſhould call himſelf the God of *love*, the *Holy* one of Iſrael, and a God of *judgment*? Nay who would not deteſt a king, who ſhould abſolutely contrive the contracted wickedneſs and crimes of his ſubjects, that he might juſtly ſentence them to eternal torments, to ſhow his ſovereignity and power?

* Mr. Henry comments thus upon theſe words "I will harden his heart, i. e. withdrawing ſoftening grace," which God undoubtedly did upon juſt provocation. Whence it follows, that, inconſiſtent Calviniſts being judges, Pharaoh himſelf had once ſoftening grace; it being impoſſible for God to withdraw from Pharaoh's heart what never was there. Query: Was this ſoftening grace which God withdrew from Pharaoh, of the reprobating or of the electing kind?

only his waſh-pot; the Apoſtle anſwers: "Nay, but O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus?" Why am I a waſh-pot, and not a pleaſant veſſel? "Hath not the potter power over the clay?" &c. Beſides, is it not a bleſſing to be comparatively a veſſel to diſhonour? Had not Iſhmael and Eſau a bleſſing, tho' it was inferior to that of Iſaac and Jacob? Is not a waſh-pot as good in its place as a drinking cup? Is not a righteous Gentile,---a Melchiſedec, or a Job, &c. as acceptable to God according to his diſpenſation, as a devout Jew and a ſincere Chriſtian according to their's?---With reſpect to the ſecond doctrine, that of hardening obſtinate unbelievers, and making his wrathful power known upon them; of tacitly granting, that it is impoſſible to reſiſt God's abſolute will the apoſtle intimates in his laconic, and yet comprehenſive way of writing, that God has a right to *find fault* with, and diſplay his wrathful power upon hardened ſinners, becauſe he hardens none, but ſuch as have perſonally made themſelves veſſels of wrath and fitted themſelves for deſtruction by doing deſpite to the Spirit of his grace, inſtead of improving their day of initial ſalvation: And he inſinuates, that even then God inſtead of preſently dealing with them according to their deſerts, endures them with *much long-ſuffering*, which, according to St. Peter's doctrine, is to be accounted a degree of *ſalvation*. Therefore, in both ſenſes the objection is pertinently propoſed, and juſtly anſwered by the apoſtle, without the help of ſovereign free-wrath, and Calviniſtic reprobation.

1. Hath not the *potter* power over the *clay*, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? Rom. ix. 21.

I have obſerved again and again, that the apoſtle

2. The veſſel that he [the *potter*] made of *clay*, *was marred* in the hand of the potter: ſo he made it again into another veſſel, as ſeemed good to the potter, &c. O houſe of Iſrael, cannot

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tle with his two-edged ſword defends two doctrines: 1. The *right* which God, as our ſovereign benefactor, has to give five talents, or one talent to whom he pleaſes, that is, to admit ſome people to the covenant of peculiarity, while he leaves others under a more general diſpenſation of grace and favour. Thus a Jew was once a *veſſel to honour*,—a perſon honoured far above a Gentile; and a Gentile, in compariſon to a Jew, might be called a *veſſel to diſhonour*, Moab, to uſe again the Pſalmiſt's expreſſion, was once only God's waſh-pot, Pſ. lx. 8; whilſt Iſrael was his pleaſant veſſel: But now the caſe is altered: The Jews are nationally become the veſſel wherein is no pleaſure, and the Gentiles are the pleaſant veſſel. And where is the injuſtice of this proceeding? If a potter may make of the ſame lump of clay what veſſel he pleaſes, ſome for the dining-room and others for the meaneſt apartment, all good and uſeful in their reſpective places; why I do with you as this potter, ſays the Lord, &c. At what inſtant I ſhall ſpeak concerning a nation, &c. to *deſtroy* it [for its wickedneſs:] *If* that nation, againſt whom I have pronounced, *turn* from their evil, I *will repent* of the *evil*, that I thought to do unto them. And at what inſtant I ſhall ſpeak concerning a nation, &c. to *build* it, *if* it *do evil* in my ſight, that it *obey not* my voice, then I *will repent* of the *good*, wherewith I ſaid I would benefit them, Jer. xvii. 4.

When St. Paul wrote Rom. ix. 21, he had probably an eye to the preceding paſſage of Jeremiah, which is alone ſufficient to rectify the miſtakes of Zelotes; there being ſcarce a ſtronger text to prove, that God's decrees reſpecting our ſalvation and deſtruction are conditional. Never did "Serjeant *if*" guard the genuine doctrines of grace more valiantly, or give Calviniſm a more deſperate thruſt, than he does in the *potter's* houſe by the pen of Jeremiah. However,

why ſhould not God have the ſame liberty? Why ſhould he not, if he chooſes it, place ſome moral veſſels above others, and raiſe the Gentiles to the honour of being his peculiar people: —an unſpeakable honour this, which was before granted to the Jews only.

The apoſtle's ſecond doctrine reſpects veſſels of mercy and veſſels of wrath, which in the preſent caſe muſt be carefully diſtinguiſhed from the veſſels to honour or to nobler uſes, and the veſſels to diſhonour, or to leſs noble uſes: And, if I miſtake not, this diſtinction is one of thoſe things which, as St. Peter obſerves, are hard to be underſtood in Paul's epiſtles. The importance of it appears from this conſideration: God may, as a juſt and gracious ſovereign, abſolutely make a moral veſſel for a more or leſs honourable uſe, as he pleaſes; ſuch a preference of one veſſel to another being no more inconſiſtent with divine goodneſs, than the king's appointing one of his ſubjects lord of the bedchamber, and another only groom of the ſtable, is inconſiſtent with royal good nature: But this is not the caſe with reſpect to veſſels of mercy and veſſels of wrath. If you inſinuate with Zelotes, that an abſolute God, to ſhow his abſolute love and wrath, abſolutely made ſome men to fill them unconditionally and eternally

However, leſt that prophet's teſtimony ſhould not appear ſufficiently weighty to Zelotes, I ſtrengthen it by an expreſs declaration of God himſelf.

Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord; and not that he ſhould return from his ways and live? Yet ye ſay, the way of the Lord is not equal [in point of election to eternal *life*, and appointment to eternal *death*.] Hear now, O houſe of Iſrael, Is not my way equal? When a righteous man turneth away from his righteouſneſs, &c. for his iniquity ſhall he die. Again, when a wicked man turneth away from his wickedneſs, &c. he ſhall ſave his ſoul alive, Ez. xvii. 23. &c.

with

with love and mercy, and others to fill them unconditionally and eternally with hatred and wrath, by way of reward and puniſhment, you change the truth of God into a lie, and ſerve the great Diana of the Calviniſts more than the righteous Judge of all the earth. Whatever Zelotes may think of it, God never made an adult a veſſel of eternal mercy, that did not firſt ſubmit to the obedience of faith: nor did he ever abſolutely look upon any man as a veſſel of wrath, that had not by perſonal, obſtinate unbelief firſt fitted himſelf for deſtruction. Conſidering then the compariſon of the potter, as referring in a ſecondary ſenſe to the veſſels of mercy, and to the veſſels of wrath, it conveys the following rational and ſcriptural ideas: May not God, as the righteous Maker of moral veſſels, fill with mercy or with wrath whom he will, according to his eſſential wiſdom and rectitude? May he not ſhed abroad his pardoning mercy and love in the heart of a believing Gentile, as well as in the breaſt of a believing Jew? And may he not give up to a reprobate mind, yea fill with the ſenſe of his juſt wrath, a ſtubborn Jew,—a Caiaphas, as well as a refractory Gentile, a Pharaoh? Have not Jews and Gentiles a common origin? And may not the Author of their common exiſtence, as their impartial lawgiver, determine to ſave or damn individuals, upon the gracious and equitable terms of his goſpel diſpenſations? Is he bound abſolutely to give all the bleſſings of the Meſſiah's kingdom to Abraham's poſterity, and abſolutely to reprobate the reſt of the world? Has a Jew more right to reply againſt God than a Gentile? When God propounds his terms of ſalvation, does it become any man to ſay to him that formed him, Why haſt thou made me thus ſubject to thy government? Why muſt I ſubmit to thy terms? If God without injuſtice could appoint, that Chriſt ſhould deſcend from Iſaac and not from Iſhmael:—If, before Eſau and Jacob had done any good or evil, he could fix that the blood of Jacob, and not that of Eſau, ſhould run in his

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Son's veins; though Eſau was Iſaac's child as well as Jacob: *how much more* may he, without breaking the promiſe made to Abraham, Iſaac, and Jacob, fix, that the free-willing believer, whether Jew or Gentile, ſhall be a veſſel of mercy prepared for glory chiefly by free-grace; and that the free-willing unbeliever, ſhall be a veſſel of wrath, fitted chiefly by free-will for juſt deſtruction? Is not this doctrine agreeable to our Lord's expoſtulation, With the light of life, which lightens every man, you *will not* come unto me that you might have life—more abundant life—yea, life for evermore? Does it not perfectly tally with the great, irreſpective decrees of conditional election and reprobation, He that believeth, and is baptized, that is, he that ſhows his faith by correſpondent works when his Lord comes to reckon with him, ſhall be ſaved: And he that believeth not, though he were baptized, ſhall be damned? And is it not aſtoniſhing, that when St. Paul's meaning in Rom. ix, can be ſo eaſily opened by the ſilver and golden key, which God himſelf has ſent us from heaven, I mean Reaſon and Scripture, ſo many pious divines ſhould go to Geneva, and humbly borrow Calvin's wooden and iron key, I mean *his* Election and Reprobation? Two keys theſe, which are in as great repute among injudicious proteſtants, as the keys of his Holineſs are among ſimple papiſts. Nor do I ſee what great difference there is between the Romiſh and the Geneva keys: If the former opened and ſhut a fool's paradiſe, or a knave's purgatory, do not the latter ſhut us all up in finiſhed ſalvation or finiſhed damnation?

Zelotes indeed does not often uſe the power of the keys: *one* key does generally for him. He is at times ſo aſhamed of the iron key, which is black and heavy; and ſo pleaſed with the wooden key, which is light and finely gilt; that inſtead of holding them out fairly and jointly as St. Peter's pictures do the keys of hell and heaven, he makes the ſhining key alone glitter in the ſight of his charmed hearers. Now and then however, when he is driven to a corner

ner by a judicious opponent, he pulls out his iron key, and holding it forth in triumph he asks, Who has resisted his will? To these wrested words of St. Paul, he probably adds two or three perverted scriptures—

Which I beg leave to weigh next in my Scales.

2. Shall [natural] *evil* be in the city, and the Lord hath not *done it* [for the punishment of the ungodly, and for the greater good of the godly? Amos iii. 6.

1. They have [done *moral* evil]—they have built the high places of Baal to burn their sons with fire, &c. which I commanded them *not*, *nor* spake it, *neither* came it into *my* mind—*neither* came it into *my* heart, Jer. xix. 5. vii. 31.—The sceptre of thy kingdom is a *right* sceptre: Thou lovest righteousness and *hatest* wickedness, Ps. xlv. 9.—*Abhor* that which is *evil*, Rom. xii. 9.—Thus saith the Lord, I will bring [natural] *evil* upon this city, &c. *because* they have hardened their necks, that they might not hear my words, Jer. xix. 15. Therefore, when David says, that "The Lord does whatsoever pleaseth him," he does not speak either of man's sin or duty: but only of God's *own* work, which HE absolutely intends to perform: 1. Not of man's *sin*; for God is not a God that hath pleasure in wickedness, Ps. v. 4.—Nor 2. of man's *duty:* for, though a master may do his servant's work, yet he can never do his servant's duty. It can never be a master's duty to obey his own commands. The servant must do it himself, or his duty [as duty] must remain for ever undone.

2. There are certain men, &c. who were before of old ordained * to this

1. Ungodly men, turning the grace of our God into lasciviousness, and denying,

* The words παλαι προγεγραμμενοι, rendered *before of old ordained*, literally mean *formerly fore-written, fore-typified*, or *fore-described*: The condemnation of these backsliders, or apostates, was of old fore-written by David, Ps. cxxv. 5; and by Ezekiel, Chap. xviii. 24. Their lusts were of old *fore-typified* by

this condemnation, &c. [namely the condemnation of the angels who kept not their firſt eſtate, but left their own habitation [whom] he [God] hath reſerved in everlaſting chains unto the judgment of the great day. Jude, verſe 4, 6.

denying, &c. our *Lord* Jeſus Chriſt, [as lawgiver, judge, and king.] &c. Theſe be they who ſeparate themſelves [from their ſelf-denying brethren] ſenſual, not having the ſpirit [i. e. having quenched the ſpirit] —walking after their own luſts; and their mouth ſpeaketh great ſwelling words [whereby they creep in unawares into rich widow's houſes; ſeducing the fatteſt of the flock, and] having men's perſons in admiration becauſe of advantage, Verſe 4, 16, 19.

2. To them that are diſobedient, &c. he is a rock of offence, even to them who ſtumble at the word, being diſobedient, whereunto *alſo they were appointed*: [Or rather] whereunto [namely, to being diſobedient] *they* * *have even diſpoſed*, [or] *ſettled themſelves*, 1 Peter ii. 7, 8.

1. Ye will not come to me that ye might have life, John v. 40.—Ye put the word of God from you, and judge yourſelves unworthy of eternal life, Acts xiii. 46.

by thoſe of Sodom; the rapoſtacy, by that of the fallen angels; and their perdition, by that of the Iſraelites, whom the Lord ſaved out of the land of Egypt, and afterwards deſtroyed for their unbelief: Three typical deſcriptions theſe, which St. Jude himſelf immediately produces, verſe 5, 6, 7, together with "Enoch's prophecy of the Lord's coming to convince them of all their ungodly deeds and hard ſpeeches." Ver. 15, 17. Is it not ſtrange then, that Zelotes ſhould build his notions of abſolute reprobation upon a little miſtake of our tranſlators, which is contrary both to the Greek and to the context? "Beloved, ſays St. Jude, verſe 17, remember ye the words [προωειρημενων *fore-ſpoken*, anſwering to προγεγραμμενοι, *fore-written*, and not *fore-appointed*] which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt." For the apoſtles, no doubt, often enlarged upon theſe words of their maſter, "Becauſe iniquity ſhall abound the love of many ſhall wax cold [and they will fall away:] but he that ſhall endure unto the end, the ſame ſhall be ſaved."

* A beautiful face may have ſome frekels. Our tranſlation is good, but it has its blemiſhes; nor is it one of the leaſt, to repreſent

I ſhall cloſe the preceding ſcriptures by ſome arguments, which ſhew the abſurdity of ſuppoſing, that there can be any free-wrath in a juſt and good God: 1. When Adam, with all his poſterity in his loins, came forth out of the hands of his Maker, he was pronounced *very good*, as being made in the likeneſs of

repreſent God as appointing men to be diſobedient. To vindicate all the divine perfections, which ſuch a doctrine injures, of the two meanings that the word fairly bears in the original, I need only chooſe that which is not repugnant to reaſon and ſcripture. If charity, which thinketh no evil, and hopeth all things conſiſtently with reaſon—if charity, I ſay, obliges us to put the beſt conſtruction upon the words of our neighbour, how much more ſhould decency oblige us to do it with reſpect to the word of God? When a modeſt perſon drops a word, that bears either a *chaſte* or an *unchaſte* meaning, is it not cruel abſolutely to fix the *unchaſte* meaning upon it?—To ſhow that St. Peter's words bear the meaning, which I fix to them, I need only prove two things: 1. That the original word ετεθησαν, which is tranſlated *appointed*, means alſo *ſettled* or *diſpoſed*: And 2. that a paſſive word in the Greek tongue frequently bears the meaning of the Hebrew, Hermaphrodite-voice called *Hithpael*, which ſignifies a making oneſelf do a thing, or a being cauſed by oneſelf to do it: a voice this, which in ſome degree anſwers to the *middle voice* of the Greeks, ſome tenſes of which equally bear an active or a paſſive ſenſe.—To prove the firſt point, I appeal only to two texts, where the word τιθημι undoubtedly bears the meaning, which I contend for, Luke xxi. 14, θεσθε *ſettle* it in your hearts: And Luke ix. 62, ευθετος *fit*, or more literally well-*diſpoſed* for the kingdom of God.—And to prove my ſecond propoſition [beſides what I have already ſaid upon that head, in my note upon Mr. Madan's miſtake, p. 94.) I preſent the critical reader with indubitable inſtances of it, even in our tranſlation. Jude verſe 10, φθειρονται, They are corrupted, or, They corrupt *themſelves*.—2 Cor. xi. 13, μετασχηματιζομενοι, being transformed, or transforming *themſelves*.—Acts xviii. 6. αυτων αντιτασσομενων, literally, they being oppoſed, or as we have it in our Bibles, when they oppoſed *themſelves*.—John xx. 14. εστραφη, ſhe (Mary) was turned, or, ſhe turned *herſelf*.—Matt. xvi. 22. Jeſus στραφεις being turned, or, turning *himſelf*.—Matt. xxvii. 3. Judas μεταμεληθεις, having been penitent, or, having repented *himſelf*, &c. &c. In ſuch caſes as theſe, the ſacred writers uſe indifferently the active and the paſſive voice, becauſe man acts, and is acted upon:—he is worked upon, and he works. Thus we read Acts iii. 19. επιστρεψατε, *Convert*, namely

of God, and after the image of him, who is a perfect compound of every poſſible perfection. God ſpake thoſe words in time; but, if we believe Zelotes, the ſuppoſed decree of abſolute, perſonal rejection, was made before time; God having fixed from all eternity, that Eſau ſhould be abſolutely hated. Now as Eſau ſtood in and with Adam, before he fell in and with

namely yourſelves, *actively*: tho' our tranſlators render it paſſively *Be converted*. And Luke xxii. 32, our Lord ſpeaking to Peter does not ſay, επιστραφεις, when thou *art* converted, paſſively; but actively, επιστρεψας, when thou *haſt* converted, namely *thyſelf*. Now if in ſo many caſes our tranſlators have juſtly rendered paſſive words, by words expreſſing a being acted upon by *ourſelves*, I deſire Zelotes to ſhow by any one good argument taken from criticiſm, ſcripture, reaſon, conſcience or decency, that we muſt render the word of our text *they were appointed*, namely by God, *to be diſobedient*, when the word ετεθησαν may with as much propriety as in all the preceding caſes, be rendered *they diſpoſed, ſet,* or *ſettled themſelves* unto diſobedience. What has the Holy One of Iſrael done to us, that we ſhould diſhonour him by charging our diſobedience upon his appointment? Are we ſo fond of the new doctrines of grace, finiſhed ſalvation, and finiſhed damnation, that in order to maintain the latter, we muſt repreſent God as appointing out of ſovereign, diſtinguiſhing free-wrath the diſobedience of the reprobates, that by ſecuring the *means*—their unbelief and ſin, he may alſo ſecure the end—their everlaſting burnings?

Zelotes makes too much of ſome ſtrong figurative expreſſions in the ſacred writings. He forgets that what is ſaid of God muſt always be underſtood in a manner that becomes God. It would be abſurd to take literally what the ſcriptures ſay of God plucking his right hand out of his boſom,—of his awakening as one out of ſleep,—of his riding upon the heavens,—of his ſmelling a ſweet ſavour from a burnt offering—of his lending an ear, &c. is it not much more abſurd to take the three following texts in a literal ſenſe? 1. 2 Sam. xvi. 10. The Lord ſaid unto him, [Shimei] Curſe David." Is it not evident, that David's meaning in theſe words is only this? "The Lord, by bringing me to the deplorable circumſtances, in which I now find myſelf, has juſtly given an opportunity to Shimei to inſult me with impunity, and to upbraid me publicly with my crimes. This opportunity I call a *bidding*, to humble myſelf under the hand of God, who laſhes my guilty ſoul by this afflictive providence; but I would not inſinuate that God *literally* ſaid to Shimei, "Curſe David," any more than I would affirm that he ſaid to me, "Murder Uriah."

2. God

with him; and as God could not but conſider him as ſtanding and righteous, before he conſidered him fallen and ſinful; it neceſſarily follows, either that Calviniſm is a ſyſtem of falſe doctrine; or, that the God of love, holineſs, and equity, once hated his righteous creature, once reprobated the innocent, and ſaid by his decree, "Cain, Eſau, Saul, and Judas are very good, for they are ſeminal parts of Adam my ſon, whom I pronounced very good, Gen. i. 31. But I actually hate thoſe parts of my unſullied workmanſhip: without any actual cauſe I deteſt mine own per-

2. God is repreſented, 2 Sam. xii. as ſaying to David, "I will take thy wives before thine eyes, and give them to thy neighbour, and he ſhall lie with them in the face of this ſun, for thou didſt it ſecretly, but I will do it before all Iſrael." And accordingly God took the bridle of reſtraining power out of Abſalom's heart, who had already murdered his own brother, and was, it ſeems, by that time a veſſel of wrath ſelf-fitted for deſtruction. The divine reſtraint being thus removed, the corrupted youth ruſhed upon the *outward* commiſſion of thoſe crimes, which he had perhaps a hundred times committed in *intention*, and from which the Lord had hitherto kept him out of regard to his pious father:—A regard this, which David had now forfeited by his atrocious crimes. The meaning of the whole paſſage ſeems then to be this: "Thou ſhalt be treated as thou haſt ſerved Uriah. Thy wild ſon Abſalom has already robbed thee of thy crown, and defiled thy wives in his ambitious, libidinous heart. When thou waſt a good man—a man after my own heart, I hindered him from going ſuch lengths in wickedneſs, but now I will hinder him no more: He ſhall be thy ſcourge: Thou ſinnedſt ſecretly againſt Uriah, but I will ſtand in the way of thy wicked ſon no longer, and he ſhall retaliate before the ſun." This implies only a paſſive permiſſion, and a providential opportunity to commit a crime outwardly. Nor could wicked men ever proceed to the external execution of their deſigns without ſuch opportunities.

3. By a like figure of ſpeech we read, Pſ. cv. 25. that "God *turned* the heart of the Egyptians to *hate* his people, and to *deal ſubtily* with his ſervants." But how did he do this? Was it by doing the devil's work? by infuſing hatred into the heart of the Egyptians? No: It was merely by bleſſing and multiplying the Iſraelites, as the preceding words demonſtrate. "He *increaſed* his people *greatly*, and made them *ſtronger* than their enemies." Hence it was, that fear, envy, jealouſy, and hatred were naturally ſtirred up in the breaſts of the Egyptians. I repeat it: not to explain ſuch ſcriptures in a manner becoming the God of holineſs, is far more deteſtable than to aſſert, that the

fect image. Yea, I turn my eyes from their preſent complete goodneſs, that I may *hate* them for their future, pre-ordained iniquity." Suppoſe the God of love had transformed himſelf into the evil Principle of the Manichees, what could he have done worſe than thus to hate with immortal hatred, and abſolutely to reprobate his innocent, his pure, his ſpotleſs offſpring, at the very time in which he pronounced it *very good?* If Zelotes ſhudders at his own doctrine, and finds himſelf obliged to grant, that ſo long at leaſt as Adam ſtood, Cain, Eſau, Saul, and Judas ſtood with him, and in him were actually loved, conditionally choſen, and wonderfully bleſſed of God in paradiſe; it follows, that the doctrine of God's everlaſting hate, and of the eternal abſolute rejection of thoſe whom Zelotes conſiders as the four great reprobates, is founded on the groſſeſt contradiction imaginable.

2. But Zelotes poſſibly complains, that I am unfair, becauſe I point out the deformity of his "doctrine of grace," without ſaying one word of its beau-

Ancient of Days, *literally* wears a robe, and his own white hair, becauſe Daniel, after having ſeen an emblematic viſion of his majeſty and purity, ſaid; "His garment was white as ſnow, and the hair of his head was like the pure wool." For every body muſt allow, that it is far leſs indecent *literally* to hold forth God as venerable old Jacob, than to repreſent him *literally* as a miſchievous, ſin-infuſing Belial.

4. With regard to Jer. xx. 7. "O Lord thou haſt deceived me, and I was deceived," Mr. Sellon juſtly obſerves: 1. That the Hebrew word here tranſlated *deceive*, ſignifies alſo to *entice* or *perſuade*, as the margin ſhews. And 2. That the context requires the laſt ſenſe; the prophet expreſſing his natural backwardneſs to preach, and ſaying, "O Lord thou haſt perſuaded me (to do it) and I was perſuaded." It is a pity, that when a word has two meanings, the one honourable, and the other injurious to God, the worſe ſhould once be preferred to the better. If Zelotes takes theſe hints, he will no more avail himſelf of ſome figurative expreſſions, and of ſome miſtakes of our tranſlators; to repreſent God as the author of ſin, and the deceiver of men. When wicked men have long reſiſted the truth, God may indeed, and frequently does judicially give them up to believe a deſtructive lie: but he is no more the author of the lie, than he is Beelzebub, the Father of lies.

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ty. "Why do you not, ſays he, ſpeak of God's abſolute everlaſting love to Jacob, as well as of his abſolute everlaſting hate to Eſau, Pharaoh, and Judas? Is it right to make always the worſt of things?" Indeed, Zelotes, if I am not miſtaken, your abſolute election is full as ſubverſive of Chriſt's goſpel as your abſolute reprobation. The Scripture informs us, that when Adam fell he loſt the favour, as well as the image of God; and that he became a veſſel of wrath from head to foot: but if everlaſting changeleſs love ſtill embraced innumerable parts of his ſeed, his fall was by no means ſo grievous and univerſal as the ſcriptures repreſent it:—For a multitude, which no man can number, ever ſtood, and ſhall ever ſtand on the Rock of ages, a rock this, which, if we believe Zelotes, is made up of unchangeable, abſolute, ſovereign, everlaſting love for the elect, and of unchangeable, abſolute, ſovereign, everlaſting wrath for the reprobates.

3. But this is only part of the miſchief that neceſſarily flows from the fictitious doctrines of grace. They make the cup of trembling, which our Lord drank in Gethſemane, and the ſacrifice, which he offered on Calvary, in a great degree inſignificant. Chriſt's office as high-prieſt, was to ſprinkle the burning throne with his precious blood, and to turn away wrath by the ſacrifice of himſelf: But if there never was either a burning throne, or any wrath flaming againſt the elect; if unchangeable love ever embraced them, how greatly is the oblation of Chriſt's blood depreciated! Might he not almoſt have ſaved himſelf the trouble of coming down from heaven to turn away a wrath, which never flamed againſt the elect, and which ſhall never ceaſe to flame againſt the reprobates?

4. From God's preaching the goſpel to our firſt parents it appears, that they were of the number of the elect, and Zelotes himſelf is of opinion, that they belonged to the little flock. If this was the caſe, according to the doctrine of free, ſovereign, unchangeable, everlaſting love to the elect, it neceſſa-

rily follows, that Adam himſelf was never a child of wrath. Nor does it require more faith to believe that our firſt parents were God's pleaſant children, when they ſated themſelves with forbidden fruit, than to believe that David and Bathſheba were perſons after God's own heart, when they defiled Uriah's bed: Hence it follows, that the doctrine of God's everlaſting love, in the Criſpian ſenſe of the word, is abſolutely falſe, or that Adam himſelf was a child of changeleſs everlaſting love, when he made his wife, the ſerpent, and his own belly his trinity under the fatal tree: While Cain was a child of everlaſting wrath, when God ſaid of him in his father's loins, that he was *very good*. Thus we ſtill find ourſelves at the ſhrine of the great Diana of the Calviniſts, ſinging the new ſong of ſalvation and damnation finiſhed from everlaſting to everlaſting, according to the doctrine laid down by the Weſtminſter-divines in their catechiſm, "God from all eternity did, by the moſt wiſe and holy council of his own will, freely and unchangeably ordain whatever comes to paſs."

5. This leads me to a third argument. If God from all eternity did "unchangeably ordain" all events, and in particular, that the man Chriſt ſhould abſolutely die to ſave a certain, fixed number of men, who (by the bye) never were children of wrath, and therefore never were in the leaſt danger of periſhing: If he unalterably appointed, that the devil ſhould tempt, and abſolutely prevail over a certain, fixed number of men, who were children of wrath, before temptation and ſin made them ſo;—If this is the caſe, I ſay, how idle was Chriſt's redeeming work! how fooliſh the tempter's reſtleſs labour! how abſurd Zelotes's preaching! How full of inconſiſtency his law-meſſages of wrath to the elect, and his goſpel-meſſages of free-grace to the reprobates! And how true the doctrine, which has lately appeared in print, and ſums up the Criſpian goſpel in theſe ſentences; Ye, elect, ſhall be ſaved, do what you will; and ye, reprobates, ſhall be damned, do

do what you can; for in the day of his power the Almighty will make you all abſolutely willing to go to the place which he has unconditionally ordained you for, be it heaven or hell; God, if we believe the Weſtminſter-divines, in their catechiſm, "having unchangeably fore-ordained whatever comes to paſs in time, eſpecially concerning angels and men." An unſcriptural doctrine this, which charges all ſin and damnation upon God, and perfectly agrees with the doctrine of the conſiſtent Calviniſts, I mean the doctrine of finiſhed ſalvation, and finiſhed damnation, thus ſummed up by Biſhop Burnet in his Expoſition of the xviith Article. 'They think, &c. 'That he [God] decreed Adam's ſin, the lapſe of 'his poſterity, and Chriſt's death, together with the 'ſalvation and damnation of ſuch men, as ſhould be 'moſt for his own glory: That to thoſe that were 'to be ſaved, he decreed to give ſuch efficacious aſ-'ſiſtances, as ſhould certainly put them in the way 'of ſalvation; and to thoſe whom he rejected, he 'decreed to give ſuch aſſiſtances and means only, as 'ſhould render them inexcuſable.' Juſt as if thoſe people could ever be inexcuſable, who only do what their almighty Creator has "unchangeably fore-ordained!

SECTION XII.

The directions to underſtand the ſcripture doctrine of *Election* and *Reprobation*.—What *election* and *reprobation* are UNCONDITIONAL, and what are CONDITIONAL. — There is an *unconditional* election of ſovereign, diſtinguiſhing grace, and a *conditional* election of impartial, rewarding goodneſs. The difficulties which attend the doctrines of election and reprobation are ſolved by means of the goſpel diſpenſations; and thoſe doctrines are illuſtrated by the Parable of the Talents.—A ſcriptural view of our election in Chriſt.

WHEN good men, like Zelotes and Honeſtus, warmly contend about a doctrine; charging

one another with hereſy in their controverſial heats, each has certainly *a part* of the truth on his ſide. Would you have *the whole*, Candidus? only act the part of an attentive moderator between them; embrace their extremes at once, and you will embrace truth in her ſeamleſs garment;—the complete truth as it is in Jeſus. This is demonſtrable by their oppoſite ſentiments about the doctrine of Election. Zelotes will hear only of an unconditional, and Honeſtus only of a conditional election: but the word of God is for both; and our wiſdom conſiſts in neither ſeparating, nor confounding, what the Holy Spirit has joined, and yet diſtinguiſhed.

To underſtand the ſcripture-doctrine of election, take the following directions; 1. God is a God of *truth*. His righteous ways are as far above our hypocritical ways, as heaven is above hell: Every *calling* therefore implies an *election* on his part. Who can believe that God ever demeans his majeſtic veracity ſo far as to *call* people, whom he does *not chuſe* ſhould obey his call? Who can think that the Moſt High plays boyiſh tricks? And if he *chuſes*, that thoſe whom he calls ſhould come, a ſincere election has undoubtedly preceded his *calling*. Nor are the well-known words of our Lord, Matt. xxii. 14. "Many are called, but few are choſen," at all contrary to this aſſertion: For the context evidently ſhows, that the meaning of this compendious, elliptic ſaying is, *Many are called* to faith and holineſs; *but few are choſen* to the *rewards* of faith and holineſs:—*Many are called* to be God's ſervants, and to receive his talents; *but few*, comparatively, *are choſen* to enjoy the bleſſings of *good and faithful* ſervants:—*Many are called* to *run* the race: *but few are choſen* to *receive* the prize. Not becauſe God has abſolutely reprobated any, in the Calvinian ſenſe of the words; but, becauſe few are willing to deny themſelves; few care to labour; few are faithful; few ſo run that they may obtain; few make their initial calling and election ſure to the end; and of the many, that are called to enter into the kingdom of God,

God, few *ſtrive* ſo to do; and therefore few ſhall be able. See Luke xiii. 24.

2. According to the diſpenſation of the ſaving grace of God, which hath appeared to *all men*; ſo long as the day of ſalvation laſt, *all men* are ſincerely called, and therefore ſincerely choſen to believe in their light, to fear God, and to work righteouſneſs. This general election and calling, may be illuſtrated by the general benevolence of a good king towards all his ſubjects. Whether they are peaſants or courtiers, he *elects* them all to loyalty, that is, he *chuſes* that they ſhould all be loyal; and, in conſequence of this choice, by his royal ſtatutes, he *calls* them all to be ſo. But when a rebellion breaks out, many do not make their calling and election ſure; that is, many join the rebels, and in ſo doing, forfeit their titles, eſtates, and lives. However, as many as oppoſe the rebels, become hereby peculiarly entitled to the privileges of loyal ſubjects, which are greater or leſs according to their rank, and according to the boroughs or cities of which they have the freedom. Upon this general plan, as many of Adam's ſons as, in any one part of the earth, make God's general calling and election ſure, by actually fearing God, &c. are *rewardable elect*, according to the *Father's* diſpenſation: That is, God actually approves of them, conſidered as obedient ſouls; and he deſigns eternally to reward their ſincere obedience, if they continue faithful unto death, Col. i. 23. Rev. ii. 10.

3. *Diſtinguiſhing*, or particular grace *chuſes*, and of conſequence *calls* ſome men to believe explicitly in the Meſſiah *to come*, or in the Meſſiah *already come*; and as many as ſincerely do ſo, are *rewardable elect* according to the *Son's* diſpenſation, when it is diſtinguiſhed from that of the *Spirit*, as in John vii. 38, 39; for in general Chriſt's diſpenſation takes in that of the Holy Spirit, eſpecially ſince Chriſt is glorified, and when he is known after the fleſh no more. Compare John xvi. 7, with 2 Cor. v. 16.

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4. A ſtill higher degree of diſtinguiſhing grace elects, and of conſequence calls believers in Chriſt, to take by force the kingdom, which conſiſts in righteouſneſs, peace, and joy in the Holy Ghoſt; and as many as make *this* calling and election ſure, are God's *rewardable elect*, according to the diſpenſation of the Holy Spirit.

5. All true worſhippers belong to one or another of theſe three claſſes of elect. The firſt claſs is made up of devout Heathens, who worſhip in the court of the Gentiles.—The ſecond claſs is formed of devout Jews, or of ſuch babes in Chriſt as are yet comparatively *carnal*, like John's diſciples, or thoſe of our Lord before the day of Pentecoſt. Theſe worſhip in the holy place.—And the third claſs is compoſed of thoſe holy ſouls, who, by being fully poſſeſſed of Chriſt's Spirit, deſerve to be called Chriſtians in the full ſenſe of the word. Theſe (which in our Laodicean days, I fear, are a little flock indeed) are all perfected in one, and having entered within the veil, worſhip now in the Holy of Holies.

6. In order to *eternal* ſalvation, thoſe three claſſes of elect muſt not only make their calling and election ſure, by continuing to day in the faith of their diſpenſation: but alſo by going on from faith to faith: By riſing from one diſpenſation to another, if they are called to it; and above all, by patiently continuing in well-doing, or by being faithful unto death; none but ſuch having the promiſe of a crown of life, that fadeth not away.

7. *Diſtinguiſhing* grace not only *chuſes* ſome perſons to ſee the felicity of God's choſen in the two great covenants of peculiarity, called the Law of Moſes, and the Goſpel of Chriſt; but it *elects* them alſo to peculiar dignities, or uncommon ſervices in thoſe diſpenſations. Thus Moſes was elected to be the great prophet, and lawgiver of the Jews; Aaron, to be the firſt High-prieſt of the Jewiſh diſpenſation: Saul, David, and Solomon, to be the three firſt kings of God's choſen nation. Thus again, the ſeventy

were

were choſen above the multitude of the other diſciples, the twelve, above the ſeventy; Peter, James, and John, above the twelve; and St. Paul, it ſeems, above Peter, James, and John. The following ſcriptures refer to this kind of extraordinary choice, —to this election of peculiar grace: "Moſes, his *choſen*, ſtood in the gap.—The man's rod whom I ſhall *chooſe* ſhall bloſſom.—The man whom the Lord ſhall *chooſe*, he ſhall be holy," that is, he ſhall be ſet apart for the prieſthood.—"He *choſe* David his ſervant, and took him from the ſheep-fold.—Before I formed thee [Jeremiah] in the belly, I knew thee; and before thou cameſt forth out of the womb, I ſanctified thee, [or, I ſet thee apart,] and I ordained thee a prophet unto the nations.—Of his diſciples he *choſe* twelve apoſtles.—He [Paul] is a *choſen* veſſel unto me, to bear my name before the Gentiles." Agreeably to the doctrine of theſe peculiar elections to ſingular ſervices, it is even ſaid of Cyrus, a heathen king, by whoſe means the Jews were to be delivered from the Babyloniſh captivity: "Cyrus is my ſhepherd, and ſhall [or will] perform all my pleaſure, ſaying to Jeruſalem, Thou ſhalt be built, and to the temple, Thy foundation ſhall be laid, &c. For Jacob my ſervant's ſake, and Iſrael mine elect, I have even called thee by thy name, tho' thou haſt not known me," as thy covenant-God. Once more: David, ſpeaking of God's chooſing the tribe of Judah before all the other tribes, ſays; "Moreover he refuſed the tabernacle of Joſeph, and [reprobated, or] choſe not the tribe of Ephraim: but choſe [or elected] the tribe of Judah, the Mount Sion, which he [peculiarly] loved." But, what have all thoſe civil, or eccleſiaſtical elections of perſons and places to do with our election to a crown of glory? Will Zelotes affirm, that Saul and Jehu are certainly in heaven, becauſe they were as remarkably *choſen* to the crown as David himſelf? And though St. Paul knew, that he was a choſen veſſel, *ſet apart* from his mother's womb for great ſervices in the church, does he not inform us, that

he

he ſo ran as to obtain the crown; and that he kept his body under, leſt after he had preached to, and ſaved others, he himſelf ſhould become a caſt-away,—a reprobate?

8. Do not forget that frequently the word *choſen*, or *elect*, means *principal, choice, having a peculiar degree of ſuperiority*, or *excellence*. This is evident from the following texts, "The wrath of God ſmote down the *choſen* of Iſrael, Iſ. lxxviii. 31.—I lay in Sion a chief corner ſtone, *elect*, and precious, 1 Pet. ii. 6.—The elder to the *elect* Lady," 2 John 1. And it would be the height of Calvinian orthodoxy to ſuppoſe, that in Iſ. xii. 7. Thy *choiceſt* [or, as the original properly means] thy *elect* valleys ſhall be full of chariots, is to be underſtood of Calvinian election. To render Zelotes leſs confident in that election, one would think it ſufficient to throw into the ſcripture ſcales, and weigh before him the following paſſages, which are literally tranſlated from the original.

1. For Iſrael mine *elect*, I have called thee, Iſ. xlv. 4.

1. The *election* hath obtained it, Rom. xi. 7.

1. I have made a covenant with my *choſen* [or *elect*.]—I have exalted one *choſen* out of the people.—Mine *elect* ſhall inherit it, Pſ. lxxxix. 3. 19. Iſ. lxv. 9.

1. The children of thy *elect* ſiſter greet thee, 2 John 13.

1. His *elect* whom he hath

2. He [Kiſh] had a ſon whoſe name was Saul, an *elect*, 1 Sam. ix. 2.

[*Query*. Is Saul alſo among the elect as well as among the prophets?]

2. Set on a pot: fill it with the bones of *the election*, Ez. xxiv. 4.

2. She committed her whoredoms with the *elect* of Aſſyria, Ez. xxiii. 7.—The tongue of the juſt is as *choſen* ſilver.—Receive knowledge rather than *elect* gold, Prov. x. 20. viii. 10.

2. They ſhall cut down thine *elect* cedars, Jer. xii. 7.

2. He [Jacob] *choſe* all

hath *choſen*, Mark xiii. 20.

1. I endure all things for the *elect's* ſake, 2 Tim. ii. 10.—O ye children of Jacob, his *choſen* ones, 1 Chron. xvi. 13.

1. I charge thee before the * *elect* angels, 1 Tim. v. 21.—And ſhall not God avenge his own *elect?* Luke xviii. 7.

all the *elect* of Iſrael, 2 Sam. x. 9.

2. Moab is ſpoiled, his *elect* young men are gone down to the ſlaughter, Jer. xlviii. 15. — His [Pharaoh's] *elect* captains alſo are drowned, Exod. xv. 4.

2. Amaziah gathered Judah together, &c. and found them three hundred thouſand *elect*, able to go forth to war, 2 Chron. xxv. 5.

I grant that our tranſlators in ſome of the preceding paſſages have uſed the word *choice*, and not the word *elect*: They ſay for example *choice cedars*, and not *elect cedars*; but if they were afraid to make us ſuſpect the dignity of Calvinian *Election*, I am not. And as the original is on my ſide, the candid reader will not expect ſuch ſcrupulouſneſs of me, who wiſh to act the part of a *reconciler*, and not that of a *Calviniſt*.

9. God's chuſing and calling us to come up higher on the ladder of the diſpenſations of his grace, is called *election* and *vocation*. Thus the doctrine which St. Paul inſiſts much upon, in his Epiſtles to the

* If the expreſſion *elect angels* is taken in a vague ſenſe, which is moſt probable, it means *holy, beloved angels*, who are *elected* to the rewards of faithful obedience. If it is taken in a *particular* ſenſe, it means thoſe angels who, like Gabriel, are *ſelected* from the multitude of the heavenly hoſt, and "ſent forth to miniſter for them who ſhall be heirs of ſalvation," and eſpecially ſuch eminent preachers as Timothy and St. Paul were. In either ſenſe, therefore, the words *elect angels*, which Zelotes greedily catches at to prop up his ſcheme, has nothing to do with *Calvinian* Election.—That the word *elect* ſometimes means *darling* or *beloved*, will appear evident to thoſe who compare the following paſſages: "Behold *mine elect*, in whom my ſoul *delighteth*, Iſ. xliii. 1. This is *my beloved* Son, in whom I am *well pleaſed*," Matt. iii. 17.

Romans

Romans and Epheſians, is, that now Jews and Gentiles are equally *elected* and *called* to the privileges of the Chriſtian diſpenſation. Nor does St. Peter diſſent from him in this reſpect. Once indeed he took it for granted, that the Gentiles were all reprobates: See Acts x. But when he was diveſted of his Jewiſh prejudices, and wrote to the believers who were ſcattered throughout Pontus, &c. he ſaid: "The church that is at Babylon, *elected* together with you, ſaluteth you," 1 Pet. v. 13. Juſt as if he had ſaid, Think not that the election to the obedience of faith in Chriſt, is confined to Judea, Pontus, or Galatia. No: God calls both Jews and Gentiles, even in Babylon, to believe in his Son. And as a proof that this calling and election are ſincere, with pleaſure I inform you that ſeveral have already believed, and formed themſelves into a Chriſtian church, which ſaluteth you, not only as being elected with you to hear the Chriſtian goſpel; but as making their election to ſo great ſalvation ſure, through actual belief of the truth as it is in Jeſus: Therefore, I do not ſcruple, in every ſenſe of the word, to ſay that they are elected together with you, and you may boldly conſider them already as *holy* brethren, *partakers* of the heavenly calling: A glorious proof this, that Chriſt has broken down the middle wall of partition between Jews and Gentiles; Babylon in this reſpect being as much elected as Jeruſalem.—But more of this in the next Section.

10. To conclude: Of all the directions, which can be given to clear up the doctrine of election with reſpect to our eternal concerns, none appears to me ſo important as the following. Carefully diſtinguiſh between our election to *run the race* of faith, and holineſs, according to one or another of the divine diſpenſations; and between our election to *receive the prize*,—a crown of glory. St. Paul ſpeaking to Chriſtians of the *firſt* of theſe elections, ſays, "God has *choſen* us that we ſhould be holy:" And our Lord deſcribing the *ſecond* election ſays, "Many are

are called, but few *chosen*.—Well done, good and faithful servant, enter thou into the joy of thy Lord." The former of those elections is always *unconditional*: but the latter is always suspended upon the reasonable *condition* of persevering in the obedience of faith.

To show the propriety and importance of the preceding directions, I need only apply them to the Parable of the Talents, which displays every branch of the doctrine of election. "The kingdom of heaven, says Christ, [if it is considered with respect to God's gracious and righteous dispensations towards the various classes of his moral vessels or servants] is as a man, who called [and of consequence, first freely chose] his own servants."

Observe here, that every man is *unconditionally* chosen and called to serve God in his universal temple. Some may be compared to *earthen* vessels, made, chosen, and called to be useful in the court of the Gentiles, like humble Gibeonites: Some to *silver* vessels, made, chosen, and called to be useful in the holy Place, like pious Jews: And others, to *golden*, i. e. most precious and honourable vessels, made, chosen, and called to be useful in the Holiest of all, like true Christians. Hence it appears, that God has assigned to all his moral vessels their proper place and use in his great temple, the universe: If they are unprofitable, and unfit for the Master's use, it is not because he makes them so: but because they receive a bad taint from their parents, and afterwards refuse to purge themselves by means of the talent of light, grace, and power, which is bestowed upon them as the seed of regeneration, according to their respective dispensations.

The difference that sovereign grace makes between God's servants, or, if you please, between his moral vessels, is evidently asserted by St. Paul, 2 Tim. ii. 19. &c. "The Lord, says he, knoweth them that are his:" That is, he approves of the godly, the vessels of mercy, the clean vessels under every dispensation. "Let then every one that nameth the

Name of Chriſt," and is of conſequence under the ſtricteſt of all the diſpenſations, "depart from iniquity: For, in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood and of earth; and ſome to honour, and ſome to diſhonour.* If a man purge himſelf from theſe [all iniquity, whether he be a veſſel of gold, ſilver, wood, or earth,] he ſhall [according to his diſpenſation] be a veſſel unto honour, ſanctified, and meet for the maſter's uſe, and prepared unto every good work:" tho' it ſhould be only the work of a Gibeonite, hewing wood and drawing water: And if an unchriſtianized Saul ſeeks to ſlay theſe ſpiritual Gibeonites in his zeal to the children of Iſrael, God himſelf will plead their cauſe: For he honours in every diſpenſation veſſels that are clean and ſanctified, according to his own decree, "Them that honour me, I will [peculiarly] honour, and they that deſpiſe me ſhall be lightly eſteemed." That is, although thoſe that honour me, ſhould be only comparable to wooden or earthen veſſels, like the devout ſoldiers of Cornelius; I will honour them with a place in my heavenly houſe. And were thoſe that deſpiſe me, comparable to ſilver veſſels, like the ſons of Eli; or to a golden veſſel, like Judas; if repentance does not interpoſe, they ſhall be broken with a rod of iron, like veſſels of wrath; and, after ſleeping in the duſt they ſhall awake to the everlaſting contempt due to their ſins; it being written among the decrees of heaven, "If any man defile the veſſel or temple of God, him ſhall God deſtroy."—Such will be the fearful end of thoſe, who by their willful unbelief

* St. Paul having guarded the doctrine of ſovereign, diſtinguiſhing grace by the different matter, earth, wood, ſilver, &c. of which the veſſels are formed; and not making any diſtinction between *veſſels of diſhonour* and *veſſels of wrath*, as he does in Rom. iv, it neceſſarily follows, according to the doctrine of rewarding grace, that the expreſſions *veſſels to honour*, and *veſſels to diſhonour*, are not to be taken *here* in a *comparative* ſenſe, as in Rom. ix; but in a *poſitive* ſenſe; and then they anſwer to veſſels *ſanctified*, and to veſſels not *purged*; expreſſions which occur in the context, and fix the apoſtle's meaning.

make

make themſelves poſitively unclean veſſels: "For to them that are *unbelieving* is nothing pure, but even their mind and conſcience are *defiled*." And theſe veſſels of juſt wrath, and poſitive diſhonour, muſt be carefully diſtinguiſhed from thoſe, whom God comparatively makes *veſſels of diſhonour*, by giving them fewer talents than he does to his upper ſervants.

Return we now to the parable of the talents, and to the different claſſes of *ſervants*, which St. Paul compares to ſeveral claſſes of *veſſels*, in God's great houſe below. To one of them, ſays our Lord, to the Chriſtian, I ſuppoſe, according to the election of *moſt particular*, diſtinguiſhing grace, he gave *five* talents:—To another, ſuppoſe the Jew, ſtill according to the election of *particular* grace, he gave *two* talents:—And to another, ſuppoſe the Heathen, according to the decree of *general* grace, he gave *one* talent. Hence it appears, that God reprobates no man abſolutely, and is no calviniſtical reſpecter of perſons; for, adds our Lord in the parable, "he gave to *every one* according to his ſeveral ability," or circumſtances, Matt. xxv. 15.—This *firſt* diſtribution of grace and privileges, is previous to *all works*; and to it belong [as I have ſhewn by parallel ſcriptures] thoſe words of the apoſtle, The children being not yet born, neither having *done any good or evil*, that the purpoſe of God according to ſovereign, diſtinguiſhing election to a certain number of talents, or to certain remarkable favours, might ſtand, *not of works*, but of him that calleth, it was ſaid, The elder ſhall ſerve the younger;—Jacob have I loved, and Eſau have I hated, i. e. I have preferred Jacob to Eſau, in point of family honour; and the Iſraelites to the Edomites, with reſpect to the covenant of peculiarity. And with as much propriety it might be ſaid in point of ſuper-angelical dignity, Michael the arch-angel have I loved, and Gabriel the angel have I hated, i. e. I have reprobated the latter from a degree of dignity and favour, to which I have elected the former.

Thus far the Parable illuſtrates the doctrine of ſovereign free-grace, and of an unconditional election to receive and uſe different meaſures of grace; and thus far I walk hand in hand with Zelotes; becauſe thus far he ſpeaks as the oracles of God, except when he hints at his doctrine of abſolute reprobation. For at ſuch times he makes it his buſineſs to inſinuate, that there are ſome men, to whom God never gave ſo much as *one* talent of ſaving grace, in flat oppoſition to that clauſe of the parable, he gave to *every one*, one or two *true* talents at leaſt: I ſay *true*, becauſe whatever dreadful hints Zelotes may throw out to the contrary, I dare not allow the thought, that the *true* God deals in *falſe* coin; or that, becauſe he is the God of *all* grace, he deals alſo in *damning* grace:—*Damning grace* I call it; for in the very nature of things, all grace beſtowed upon an abſolute reprobate,—upon a man hated of God with an everlaſting hate, and given up from his mother's womb unavoidably to ſin and be damned, ---all grace, I ſay, flowing from ſuch a reprobating God, to ſuch a reprobated man, is no better than a ſerpent, whoſe head is Calvin's *abſolute reprobation*, and its tail Zelotes's *finiſhed damnation*.

Zelotes, I fear, objects to the ſovereign, free, diſtinguiſhing grace which I contend for, chiefly becauſe it has no connexion with the bound-will, and diſtinguiſhing free-wrath, which characterize his opinions. Accordingly he ſoon takes his leave of me and the parable of the talents, the middle part of which illuſtrates what he calls my hereſy, that is, the doctrine of *Free-will*;---1. The doctrine of *obedient Free-will*, which our Lord ſecures thus: "Then he that had received five talents, went and traded with the ſame, and made them other five talents," &c.---And 2. The doctrine or *perverſe free-will*, which Chriſt lays down in theſe words: "But he that had received one talent, went and digged in the earth, and hid his Lord's money." Here Chriſt, for brevity's ſake, points out unfaithful free-will in the loweſt diſpenſation only: Sloth and unfaithful-

neſs

neſs being by no means neceſſary conſequences of the leaſt number of talents: For whilſt ſome Chriſtians bury their *five*, and ſome Jews their *two* talents, ſome Heathens ſo improve their *one* talent, as to verify our Lord's doctrine, "The laſt ſhall be firſt."

The third part of the parable illuſtrates the doctrine of rewarding grace: or of *conditional election* to, and *reprobation* from the rewards, with which divine grace crowns human faithfulneſs. I call this election and reprobation *conditional*, becauſe they are entirely ſuſpended upon the good or bad uſe, which our faithful, or unfaithful free-will makes of the talent or talents beſtowed upon us by free-grace, as appears by the reſt of the parable: "After a long time the Lord of thoſe ſervants cometh, and reckoneth with them," proceeding firſt to the election of *rewarding* grace. "He that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold I have gained beſides them five talents more." Here you ſee in an exemplifying glaſs the doctrine, which Zelotes abhors, and which St. John recommends thus: "Beloved, if our heart condemn us not, then have we confidence towards God.---Herein is our love made perfect, that we may have boldneſs in the day of reckoning, or of judgment," 1 John iii. 21. iv. 17. His Lord [inſtead of driving him to hell as a poor, blind, unawakened creature, who never knew himſelf; or as a proud, ſelf-righteous Phariſee, who was never convinced of ſin] "ſaid unto him, Well-done, thou *good* and *faithful* ſervant [Thou veſſel of mercy] Thou haſt been faithful over a few things, I will make thee ruler over many things, enter *thou* into the joy of thy Lord," thro' my merciful goſpel-charter, and the paſſport of thy ſincere, blood-beſprinkled obedience.

The ſervant, who thro' free-grace and faithfulneſs had gained two talents, beſides the two which diſtinguiſhing grace had given him, came next: and when he had been elected into the joy of his Lord

in the ſame gracious manner, the trial of the faithleſs Heathen came on. His plea would almoſt make one think, that Zelotes had inſtilled into him his hard doctrine of reprobation. He is not aſhamed to preach it to Chriſt himſelf. Lord, ſays he, I knew thee, that thou art a hard man, who didſt contrive my reprobation from the beginning of the world, and gaveſt me only one talent of common grace, twenty of which would not amount to one dram of ſaving grace. ---I knew thee, I ſay, that thou art an auſtere maſter; reaping, or wanting to reap, where thou haſt not ſown the ſeed of effectual grace; and gathering, or wanting to gather where thou haſt not ſtrewed one grain of *true* grace: And I was afraid, and went, and hid thy talent, thy ineffectual, falſe, common grace, in the earth: lo, there thou haſt that is thine. His Lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, &c. thou oughteſt to have put my money to the exchangers, who ſometimes exchange to ſuch advantage for the poor, that their little one becomes a thouſand. Hadſt thou made this proper uſe of my "common grace," as thou calleſt it, at my coming I ſhould have received mine own with uſury. Take therefore the talent from him, and give it to him that hath ten talents: For every one that hath to purpoſe, ſhall have abundance: but from him that hath not to purpoſe, ſhall be taken away even that which he hath :---his unimproved, hidden talent. And caſt ye the unprofitable ſervant into outer darkneſs; i. e. into hell: there ſhall be weeping and gnaſhing of teeth, Matt. xxv. 14, 31. Hence it appears, that a man may be freely *elected* to receive one, two, or five talents ;---freely *choſen* to trade with them, and afterwards be juſtly *reprobated*, or *caſt away*, into outer darkneſs, for not improving his talent, that is, for not making his calling and election ſure.

Zelotes, indeed, as if he were conſcious, that the parable of the talents overthrows all his doctrinal peculiarities, endeavours to explain it away by ſaying, that it does not repreſent God's conduct towards

wards his people, with reſpect to grace and ſalvation, but only with regard to parts and natural gifts. To this I anſwer: 1. The ſcriptures no where mention a day of account, in which God will reward and puniſh his ſervants according to their natural parts, excluſively of their moral actions.---2. The ſervants had all the ſame maſter, Luke xix. 13, they are all repreſented as receiving one pound each, to occupy or trade till their maſter came: He that did not improve his pound, or talent, is called wicked on that account: now the non-improvement of a natural talent, ſuppoſe for poetry or huſbandry, can never conſtitute a man wicked; nothing can do this, but the non-improvement of a talent of grace.---3. We have as much reaſon to affirm that the oil of the virgins, mentioned in the beginning of the chapter, and the good works of the godly, mentioned at the end of it, were "not of a gracious nature!" as to aſſert it of the improvement of the pound, which conſtituted ſome of the ſervants good and faithful.---4. It is abſurd to ſuppoſe, that Chriſt will never take ſome men into his joy, and will command others to be caſt into outer darkneſs, for improving or not improving the natural talent of ſpeaking, writing, or ſinging in a maſterly manner.---5. The deſcription of the day of judgment, that cloſes the chapter, is a key to the two preceding parables. On the one hand, the door is ſhut againſt the *fooliſh Virgins*, merely *for* their apoſtacy:---for having burned *out* all their oil of faith working by love, ſo that their lamps went out.—The *ſlothful Servant* is caſt into outer darkneſs, merely *for* not improving his talent of opportunity and power to believe, and to work righteouſneſs according to the light of his diſpenſation.—And the *Goats* are ſent into hell merely *for* not having done the works of faith. On the other hand [conſidering ſalvation according to its ſecond cauſes] the *wiſe Virgins* go in with the bridegroom, *becauſe* their lamps are not gone out, and they have oil in their veſſels; the *faithful Servants* enter into the joy of their Lord, *becauſe* they have improved

improved their talents; and the *Sheep* go into life eternal, *becauſe* they have done the works of faith.—The three parts of that plain chapter make a three-fold cord, which, I apprehend, Zelotes cannot break, without breaking all the rules of morality, criticiſm, and common ſenſe.

I ſhall cloſe my parabolic illuſtration of the ſcripture-doctrine of unconditional and conditional election, by preſenting Zelotes and Honeſtus with a ſhort view of our election in Chriſt; that is of our election to receive freely, and to uſe faithfully the five talents of the Chriſtian diſpenſation, that we may reap all the benefits annexed to making that *high* calling and election ſure.

1. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly things *in* [the perſon and diſpenſation of] *Chriſt*: according as he hath * *choſen* us [to believe] *in him*, before the foundation

2. Hearken, my beloved brethren, hath not God *choſen* the poor of this world? [Yes, but not abſolutely: for Zelotes knows, that *all* the poor are not elected in his way; and St. James inſinuates, that their election to the kingdom of heaven

* This paſſage will be explained in the next Section. In the mean time I deſire the reader to take notice, that the election of which St. Paul writes, is not of the antinomian kind: I mean, it is not Calvinian election, which enſures eternal ſalvation to all fallen believers. That the apoſtle was an utter ſtranger to ſuch a doctrine appears from his own words to thoſe elect Epheſians. 'Putting away lying ſpeak truth—Let him that 'ſtole ſteal no more—Be not drunk—Let not fornication or 'uncleanneſs be once named among you, &c. for this ye know, 'that no unclean perſon, &c. hath any inheritance in the king-'dom of Chriſt. Let no man deceive you with vain words, for 'becauſe of theſe things the wrath of God cometh upon the 'children of diſobedience,' i. e. upon the diſobedient children, who, by their bad works, loſe their inheritance in the kingdom of God. Is it not ſurprizing, that, when St. Paul has thus warned the Epheſians againſt antinomian deceptions, he ſhould be repreſented as deceiving thoſe very Epheſians firſt, by teaching them a doctrine, which implies, that no crimes, be they ever ſo attrocious, can deprive fallen believers of their inheritance in the kingdom of Chriſt?

tion of the world; that [in making our high calling and election ſure] we ſhould be holy and without blame before him in love, Eph. i. 3, 4.

[If Zelotes is offended at my inſinuating that St. Paul's phraſe *in Chriſt*, is ſometimes an ellipſis—a ſhort way of ſpeaking, which conveys the idea of our Lord's goſpel and diſpenſation; I appeal to the reader's candour, and to the meaning of the following texts. Babes *in Chriſt*.—Urbane, our helper *in Chriſt*.—The churches of Judea which were *in Chriſt*.—Baptized *into Chriſt*.—The Moſaic veil is done away *in Chriſt*.—*In Chriſt* Jeſus circumciſion availeth nothing, &c. Again, when St. Paul tells us that his bonds *in Chriſt* are manifeſt in all the palace, does he not mean the chain with which he was perſonally bound, as a preacher of the Chriſtian faith? And would not Zelotes make himſelf ridiculous, if he aſſerted that St. Paul's bonds in Chriſt, were thoſe with which he was bound in the perſon of Chriſt in the garden of Gethſemane?]

heaven is ſuſpended on faith and love; for he adds, that] God hath choſen the poor *rich in faith*, and [of conſequence] *heirs of the kingdom*, which he hath promiſed to *them that love* him, [i. e. to them that are rich in the faith which works by love.] James ii. 5.---Know this alſo, that the Lord hath *choſen* to himſelf [i. e. to his rewards of grace and glory, not this or that man out of mere caprice, but] the man *that is godly*. [That is] the man *after his own heart*, *Common Prayers*. Pſ. iv. 3. 1 Sam. xiii. 14.---God hath from the beginning *choſen* you to ſalvation, [yea, out of mere diſtinguiſhing grace, he has choſen you to partake of the *great ſalvation* of Chriſtians; not indeed abſolutely, but] through ſanctification of the Spirit, and belief of the truth, [as it is in Jeſus;---the truth as it is revealed under the Chriſtian diſpenſation,] 2 Theſſ. ii. 13.

1. There

1. There is a remnant [of Jews, who believe] according to the election of grace [who, through ſanctification of the Spirit to obedience, and ſprinkling of the blood of Jeſus Chriſt, make their calling and election ſure according to the Chriſtian diſpenſation, 1 Pet. i. 2.]---The election [thoſe Jews who make their election to the bleſſings of the Chriſtian diſpenſation ſure by faith in Chriſt:] hath obtained it [righteouſneſs] and the reſt were blinded: [that is, The unbelieving Jews have not obtained righteouſneſs, *becauſe* they ſought it not *by faith*, but by *blindly* oppoſing their phariſaic works of the law, to Chriſt and the humble obedience of faith,] Rom. xi. 5, 7. ix. 32.

2. Many are *called* [to repentance; yea many are *choſen* [to receive the reward of perfect holineſs,---the reward of the inheritance,] Matt. xx. 16.---Wherefore brethren, give diligence to make your *calling* and *election ſure*: For *if* ye *do* theſe things, ye ſhall never fall, 2 Pet. i. 10. ---Put on therefore as the *elect* of God, bowels of *mercies*.---For he ſhall have judgment without *mercy*, that hath ſhewed no *mercy*, Col. iii. 12. James ii. 13.

If I am not miſtaken, the balance of the preceding ſcriptures ſhows, that Honeſtus and Zelotes are equally in the wrong.---Honeſtus, for not rejoicing in free-grace, in the election of grace, and in God's power, love, and faithfulneſs, which are engaged to keep believers while they keep in the way of duty: ---And Zelotes, for corrupting the genuine doctrines of grace by his doctrines of Calvinian election, neceſſity, and unconditional reprobation from eternal life.

SECTION XIII.

A view of St. Paul's doctrine of *Election*, laid down in Eph. i. *That election* conſiſts in God's chooſing from the beginning of the world, that the Gentiles ſhould *now* ſhare, through faith, the bleſſings

ſings of the goſpel of Chriſt, together with the believing Jews, who *before* were alone the *choſen nation* and *peculiar people* of God. It is an *election* from the obſcure diſpenſation of the Heathens, to the luminous diſpenſation of the Chriſtians; and not an election from a ſtate of abſolute ruin, to a ſtate of finiſhed ſalvation.---It is as abſurd to maintain Calvinian election from Eph. i. as to ſupport Calvinian reprobation by Rom. ix.---What we are to underſtand by the *Book of Life*, and by the *Names* written therein from the foundation of the world.---A concluſion to the firſt part of this work.

WHEN Zelotes is made aſhamed of what Calvin calls "the horrible decree," he ſeems to give it up, I have nothing to do with *reprobation*, ſays he, my buſineſs is with *Election*. Thus he is no ſooner beaten out of Rom. ix. than he retires behind Eph. i. where he thinks he can make a more honourable defence. It may not be amiſs therefore to follow him there alſo, and to ſhow him, that he entirely miſtakes the predeſtination, purpoſe, and election mentioned in that chapter.

The deſign of the apoſtle in his epiſtle to the Epheſians is two-fold. In the three firſt chapters he extols their gracious election, their free vocation, and the unſpeakable privileges of both: and in the three laſt, he exhorts them to walk worthy of their election and calling; warning them againſt antinomian deceivers; and threatening them with the loſs of their heavenly inheritance, if they followed their filthy tenets, and immoral example. This epiſtle therefore is a compendium of the New Teſtament: The former part contains a ſtrong check to phariſaiſm, or to the doctrine of boaſting legaliſts: and the latter part, a ſevere check to antinomianiſm, or to the doctrine and deeds of the Nicolaitans. See Eph. v. 5, 6; and Rev. ii. 6, 15, 20.

To be a little more explicit: In the three firſt chapters St. Paul endeavours to impreſs the hearts

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of the Epheſians with a deep ſenſe of God's free-grace in Chriſt Jeſus, whereby he had compaſſionately *called*, and of conſequence mercifully *elected* them, ignorant and miſerable ſinners of the Gentiles as they were, to partake of all the bleſſings of the chriſtian diſpenſation. The apoſtle tries to inflame them with grateful love to Chriſt, by ſetting them on a level with his peculiar people the Jews, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the [explicit] promiſes; whoſe were the Fathers, and of whom Chriſt came, as concerning the fleſh."

To prove that this is St. Paul's deſign, I produce his own words, with ſhort illuſtrations in brackets. [] 'Remember' [ſays he] 'that ye were in time paſt 'Gentiles in the fleſh, called *uncircumciſion* by the 'circumciſion, &c:' [abhorred by the circumciſed Jews, becauſe you were uncircumciſed Heathens. Remember] 'that at that time, ye were without' [the knowledge of] 'Chriſt' [not having ſo much as heard of the Meſſiah,] 'being aliens from the 'commonwealth of Iſrael,' [hating the Jews, and hated of them,] 'ſtrangers to the covenants of pro-'miſe' [which God had made with Abraham, Iſaac, and Jacob,] 'having no' [covenant-] 'hope, and 'without' [covenant-] 'God in the world. But 'now in Chriſt Jeſus,' [who has ſent us into all the world to preach the goſpel to every creature.] 'Ye' [Gentiles] 'who were ſometimes afar off, are made 'nigh by the blood of Chriſt: For he is our peace, 'who hath made *both*' [Jews and Gentiles] 'one, 'and hath broken down the middle wall of parti-'tion between us, &c. that he might reconcile 'both' [Jews and Gentiles] 'to God, &c. by the 'croſs; having ſlain the enmity thereby; and came 'and preached peace to you' [Gentiles] 'who were 'afar off, and to them that were nigh,' [that is, to the Jews:] 'For through him we *both*' [Jews and Gentiles] 'have an acceſs by one ſpirit unto the 'Father. Now therefore, ye' [Gentiles] are no

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'more ſtrangers and foreigners, but fellow-citizens 'with the' [Jewiſh] 'ſaints, and of the houſehold' [or peculiar people] 'of God: And are built upon 'the foundation of the' [Chriſtian] 'apoſtles, and' [Jewiſh] 'prophets; Jeſus Chriſt himſelf being the 'chief corner-ſtone' [which unites the Jews and Gentiles who believe, as a corner-ſtone joins the two walls which meet upon it,] &c.' 'In whom 'you alſo' [Gentiles of Epheſus] 'are builded to-'gether' [with us believing Jews] 'for an habita-'tion of God through the Spirit,' Eph. ii. 11, &c.

The apoſtle explains his meaning ſtill more clearly in the next chapter. 'For this cauſe' [namely that you might be quickened together with us * unto Chriſt, that you might be raiſed up together, and placed together with us in heavenly privileges in or by Jeſus Chriſt:] 'For this cauſe, I Paul am the 'priſoner of Chriſt for you, *Gentiles*; if ye have 'heard of the *diſpenſation of the grace* of God 'which is given me to *you-ward*: How he made 'known to me [once a Jewiſh bigot] the myſtery, '&c. that *the Gentiles* ſhould be fellow-heirs, and 'of the ſame body, and *partakers of the pro-'miſe of Chriſt* by the goſpel, whereof I am made 'a miniſter, &c. that I ſhould preach among the '*Gentiles*' [as Peter does among the *Jews*] 'the 'unſearchable riches of Chriſt, &c. Wherefore 'I deſire that ye faint not at my tribulations for '*you*' [Gentiles] 'which is your glory,' Eph. iii. 1---13.

The two preceding paragraphs are two keys, which St. Paul gives us to open his meaning with, and to make us underſtand God's eternal purpoſe, which he purpoſed in Chriſt Jeſus our Lord, of gathering all things in Chriſt, by calling the Gentiles to be partakers of the goſpel of Chriſt, as well as the Jews: A myſtery this, which hath been hid in God from the beginning of the world, Eph. iii. 9. God having then purpoſed to take the Gentiles

* See Eph. ii. 5, 9, in the original.

into the covenant of peculiarity: altho', for particular reaſons, he did it only in St. Paul's days, and chiefly by his inſtrumentality. What pity is it then, that Zelotes ſhould caſt the veil of his prejudices over ſo glaring a truth; and ſhould avail himſelf of the apoſtle's laconic ſtyle, and of our inattention, to impoſe Calvin's predeſtination upon us! Does not the context demonſtrate, that St. Paul ſpeaks only of God's predeſtinating and electing *the Gentiles in general* (and among them the Epheſians) to ſhare the prerogatives of the Chriſtian diſpenſation? Is it not evident, that as the unbelieving Jews boaſted much of their being ſaved by the work of circumciſion, through Abraham; St. Paul keeps the believing Gentiles humble by reminding them, that by grace they were ſaved---[i. e. made partakers of the great ſalvation of Chriſtians] through faith; and that not of themſelves, nor of their fore-fathers: it was the gift of God: not of works, not of circumciſion or Moſaic ceremonies, leſt any of them ſhould boaſt like the Jews, who by their fatal glorying in Abraham and in themſelves, had hardened their hearts againſt Chriſt's Goſpel, and brought God's curſe upon their church and nation? In a word, is it not clear, that St. Paul no more ſpeaks of God's having predeſtinated this Engliſhman, or that man of Epheſus, to be abſolutely ſaved: and this Scotchwoman, or that Epheſian widow, to be abſolutely damned, than he has abſolutely predeſtinated Honeſtus to be Mufti, and Zelotes to be Pope?

This being premiſed, I preſent the reader with what appears to me to be the genuine ſenſe of the chapter, upon which Zelotes founds his doctrine of an *abſolute*, *particular*, and *perſonal* election of *ſome* men to eternal life in glory.---'Bleſſed be the God 'and Father of our Lord Jeſus Chriſt, who hath 'bleſſed us' [Jews and Gentiles, who do not put the word of his grace from us, and reject his gracious counſel againſt ourſelves] 'with all ſpiritual 'bleſſings in heavenly things in Chriſt: according 'as he hath *choſen us*' [Jews and Gentiles] 'in

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'him before the foundation of the world, that we' [Jews and Gentiles] 'ſhould be holy, and without 'blame before him in love' [as all Chriſtians ought to be:] 'Having *predeſtinated us*' [Jews and Gentiles] 'unto the adoption of children by Jeſus Chriſt 'to himſelf, according to the good pleaſure of his 'will:'---By which he 'hath made *both*' [Jews and Gentiles] '*one*, and hath broken down the middle 'wall of partition between *us*; making in himſelf 'of twain' [i. e. of Jews and Gentiles] 'one new 'man' i. e. one new eccleſiaſtical body, which is at unity in itſelf, tho' it is compoſed of Jews and Gentiles, who were ſuppoſed to be abſolutely irreconcileable, Eph. iii. 14]---And this he hath done 'to the praiſe of the glory of his grace, wherein 'he hath made us' [Jews and Gentiles equally] 'accepted in the beloved; in whom we' [Jews and Gentiles] 'have redemption thro' his blood, the 'forgiveneſs of ſins, according to the riches of his 'grace; wherein he hath abounded towards us,' [Jews and Gentiles] 'in all wiſdom and prudence; 'having made known unto us' [Jews and Gentiles] 'the myſtery of his will, according to his good 'pleaſure, which he hath purpoſed in himſelf: that 'in the diſpenſation of the fulneſs of times' [i. e. under his laſt diſpenſation, which is the Chriſtian] 'he might gather together in one all things in Chriſt, 'both which are in heaven,' [i. e. angels and glorified ſaints,] 'and which are on earth' [i. e. Jews and Gentiles] 'even in him' [who is the head of all]: 'In whom alſo we' [Jews and Gentiles] 'have obtained' [through faith] 'a' [common] 'inheritance, being' [equally] 'predeſtinated' [to ſhare the bleſſings of the Chriſtian diſpenſation,] 'according to the purpoſe of him, who worketh all 'things after the counſel of his own' [gracious] 'will: That we' [Jews] 'who *firſt* truſted in 'Chriſt' [For the *firſt* goſpel-offer was always made to the *Jews*, and the *firſt* Chriſtian church was entirely compoſed of *Jews*: Compare Acts ii. 5, with Acts iii. 26, and Acts xiii. 46.]---'that we'

[Jews, I ſay,] 'ſhould be to the praiſe of his glory, 'who *firſt* truſted in Chriſt; in whom *ye*' [Gentiles] 'alſo truſted, after that ye heard the word of 'your ſalvation: In whom alſo, πιστευσαντες, having 'believed, *ye* were ſealed' [as well as *we*] 'with 'that holy Spirit of promiſe, which is the earneſt of 'our' [common] 'inheritance, &c. Wherefore I 'alſo, after I heard of *your* faith in the Lord Jeſus, '&c. ceaſe not to give thanks for you, making men-'tion of you in my prayers; that, &c. ye may 'know what is the hope of his *calling*' [of you Gentiles] 'and what the riches of the glory of his in-'heritance in the ſaints:' [i. e. in them that obey the heavenly calling, whether they be Jews or Gentiles,] Eph. i. 3, 18.

This eaſy expoſition is likewiſe confirmed by the beginning of the next chapter. 'And you' [Gentiles] 'who were dead in treſpaſſes and ſins, where-'in in time paſt ye walked according to, &c. the 'ſpirit that now worketh in the children of diſobe-'dience, among whom we all' [Jews and Gentiles] 'had our converſation in time paſt, &c.' [See Rom. i. 2.] 'You' [I ſay, and us] 'God, 'who is rich in mercy' [towards all] 'for his great 'love wherewith he loved us' [Jews and Gentiles] 'hath quickened us together with Chriſt: By grace 'ye are ſaved' [thro' faith, as well as *we*: That is, ye are ſaved by the free grace of God in Chriſt, as the *firſt cauſe*; and by your believing the goſpel of Chriſt, which is *grace and truth*, John i. 17, as the *ſecond cauſe*.]---'For, thro' him, *we both*' [Jews and Gentiles] 'have an acceſs by the Spirit unto the 'Father,' Eph. ii. 1, 5, 18.

If Zelotes doubts yet, whether the apoſtle treats in this Epiſtle of the predeſtination and election of the *Gentiles*, to partake of the bleſſings of chriſtianity together with the *Jews*; let him conſider what the commentators of his own party have candidly ſaid of the deſign of the epiſtle; and his good ſenſe will ſoon make him ſee the ſcope of the parts which I have produced.

I appeal

I appeal first to Diodati, one of Calvin's successors, who opens his exposition by these words, 'The 'summary of it [the Epistle to the Ephesians] is 'that he [the apostle] gives God thanks for the in-'finite benefit of eternal salvation and redemption 'in Christ, communicated out of mere grace and 'election, *thro' faith* in the gospel, to the apostles '*first*, and *his companions of the jewish nation*; *then* '*afterwards* to *the Ephesians*, who were *Gentiles*, '&c. by the ministry of St. Paul appointed by God 'to preach to the *Gentiles* the *mystery* of *their call-*'*ing in grace*, which was before unknown *to the* '*world*.'---Burkit says the same thing in fewer 'words, 'This excellent epistle divinely sets forth, '&c. the marvellous *dispensation* of God to the '*Gentiles* in revealing Christ to *them*.'—Mr. Henry touches thus upon the truth which I endeavour to clear up: 'In the *former part*' [of the epistle] 'he' [St. Paul] represents the great privilege of the Ephe-'sians, who, being in time past idolatrous *heathens*, 'were *now* converted' [and of consequence, chosen 'and called] 'to christianity, and received into co-'venant with God.'—And again, 'This Epistle has 'much of common concernment to all Christians; 'especially to all, who having been *Gentiles*, &c. 'were converted to *Christianity*.'—See one more flash of truth breaking out of a Calvinistic cloud: Pool, speaking of the mystery which God had made known to Paul by revelation, raises this objection after Estius: 'But the mystery of the *calling*' [and consequently of the *election*] 'of the Gentiles, of 'which it is evident the apostle speaks, was not un-'known to the prophets, &c.' Why then does he say, that it was not made known? And Pool answers, "That the prophets knew not explicitly,' '*quod Gentiles pares essent Judæis quoad consortium* '*gratiæ Dei*' 'That the *Gentiles* should be put 'on a level with the *Jews*, with respect to a *com-*'*mon interest* in God's grace." Syn. Crit. on Eph. iii. 5.

If Zelotes does not regard the preceding teſtimonies, let him at leaſt believe St. Paul himſelf, who explicitly ſpeaking of the calling and election of the *Gentiles*, which he names the myſtery of Chriſt, mentions his having *wrote* about it *afore in few words*; "whereby (adds he) when *ye read*, ye may underſtand my knowledge in *that* myſtery," Eph. iii. 3. Hence it is evident, that the apoſtle, in the *preceding part* of the epiſtle, treats of God's *electing the Gentiles* to the prerogatives of Chriſtianity: An election this, by which they are admitted to ſhare in privileges, which the apoſtles themſelves, for a conſiderable time after the day of pentecoſt, durſt not offer to any but their own countrymen, as appears by Acts x. 11;—in privileges, which multitudes of Jewiſh converts would never allow the believing Gentiles to enjoy; tormenting them with Judaiſm, and ſaying, Except ye be circumciſed, i. e. except ye turn Jews as well as Chriſtians, ye cannot be ſaved. Compare Acts xv. with the epiſtle to the Galatians. But what has this election from Gentiliſm to Chriſtianity,—this aboliſhing the enmity between Jews and Gentiles, even the law of commandments, contained in Moſaic ordinances, for to make of twain one new man, to make of Jews and Gentiles one new choſen nation, and peculiar people called *Chriſtians*;—what has ſuch an election, I ſay, to do with the election maintained by Zelotes? Who does not ſee, that the *general* election of *all the Gentiles*, from the obſcure diſpenſation of the Heathens to the luminous diſpenſation of the Chriſtians [as the ſound of the goſpel trump ſhall gradually reach them] is the very reverſe of Zelotes's *particular* election? of an election by which (if we believe him) God only tythes (if I may ſo ſpeak) the damned world of the Gentiles; abſolutely ſetting apart for himſelf a dozen people, if ſo many, in an Engliſh village; half a dozen it may be in a Scotch diſtrict; and a leſs number perhaps in an Iriſh hamlet; calviniſtically paſſing by the reſt of their neighbours; that is, abſolutely giving them up to neceſſary ſin,

and

and unavoidable damnation: binding them faſt with the chain of Adam's unatoned ſin; and, to make ſure work, ſealing them with the ſeal of his free-wrath, even before the Fall of Adam: For, if we may credit Zelotes, this world was made *after* the decree, by which God ſecured the commiſſion of Adam's ſin, and the damnation of his reprobate poſterity.

From the preceding obſervations I draw the following inference.

Seldom did the perverter of truth play a bolder, and more artful game, than when he transformed himſelf into an angel of light, and produced Rom. ix. and Eph. i. as demonſtrations of the truth of Calvinian reprobation and election. St. Paul maintains in Rom. ix. that the Jews, as a circumciſed nation, are rejected from the covenant of peculiarity; that God has an indubitable right to extend to whom he pleaſes, the peculiar mercy which he before confined to the circumciſed race: and that he now, according to the ancient purpoſe of his grace, extends that mercy to the Gentiles, i. e. to all other nations, among which, of conſequence, the goſpel of Chriſt gradually ſpreads. Therefore, inſinuates Zelotes, God has abſolutely given over to neceſſary ſin and certain damnation [it may be] the beſt half of the Engliſh, Scotch, and Iriſh. Theſe poor reprobates, if we believe his doctrines of grace, were unconditionally caſt away, not only from their mother's womb; but alſo from the time that he, who taſted death for every man, forbad all his wounds to pour forth one ſingle drop of blood for them: Nay, they were *from* all eternity intentionally made, to be *neceſſarily*, veſſels of wrath *to* all eternity. But in the name of wiſdom I aſk, What has Zelotes's concluſion to do with St. Paul's premiſes? Has the one any more agreement with the other, than kindneſs with cruelty, Chriſt with Moloch, and ſenſe with nonſenſe? Again:

In Eph. i. the apoſtle makes known to the Epheſians the myſtery of God's will, who purpoſed in himſelf,

himſelf, predeſtinated, or reſolved, before the foundation of the world, that, in the diſpenſation of the fulneſs of times, he would gather together in one, all things in Chriſt, and call the Gentiles, as well as the Jews, to partake of the unſearchable riches of Chriſt, by faith: But Zelotes, inſtead of of gladdening the heart of his countrymen by the goſpel-news of this extenſive grace, and general election of the Gentiles, takes occaſion from it to confine redemption, to preach narrow grace, and to inſinuate the perſonal, calviniſtic election of ſome of his neighbours: Suppoſe Peter Penitent, Martha Forward, and Matthew Fulſome: An election this, which is inſeparable from the perſonal, abſolute, eternal reprobation of his other neighbours, ſuppoſe John Endeavour, Thomas Doubter, George Honeſt, and James Worker, to ſay nothing of Miſs Wanton, Mr. Cheat, Sarah Cannibal, and Samuel Hottentot. For it is evident, that, if none of Zelotes's next neighbours are in the book of life but the three firſt-mentioned; if thoſe three can never be put out of the book, ſin they ever ſo grievouſly; and not one of the others can poſſibly be put in, live they ever ſo righteouſly;—it is evident, I ſay, upon this footing, that the *ſalvation* of ſome of Zelotes's neighbours, and the damnation of all the reſt, are abſolutely *neceſſary*; or, to ſpeak his own language, abſolutely *finiſhed*. Thus the gracious election of the Gentiles, which filled St. Paul's ſoul with tranſports of grateful joy, and would be a perpetual ſpring of conſolation to us, European Gentiles, if it were preached in a ſcriptural manner:—This gracious election, I ſay, becomes, by Zelotes's miſtake, the ſource of all the preſumptuous comforts which flow from Calvin's *luſcious*, *antinomian* election; and of all the tormenting fears, which ariſe from his *ſevere*, *phariſaic* reprobation.

Having juſt mentioned the Book of Life, ſo triumphantly produced by Zelotes, it may not be amiſs to hear what he, and his antagoniſt Honeſtus think about

about it. Throw we then their *partial* ſentiments into the ſcripture ſcales, and by balancing them according to the method of the ſanctuary, let us ſee the meaning of that myſterious expreſſion.

1. Help, &c. my fellow-labourers, whoſe *name* is written in the *book of life*, Phil. iv. 3. —All that dwell on the earth, whoſe *names* are not written in the *book of life* of the Lamb, ſhall worſhip him [the Beaſt,] Rev. xiii. 8. — Whoſe *names* were not written in the *book of life from the foundation of the world*, Rev. xvii. 8.— Whoſoever worketh abomination, &c. ſhall in no wiſe enter into it [the city of God] but they which are *written* in the Lamb's *book of life*, Rev. xxi. 17.—And whoſoever was not found *written* in the Lamb's *book of life*, was caſt into the lake of fire, Rev. xx. 15.—At that time thy people ſhall be delivered, *every one* that ſhall be found written *in the book*, Dan. xii. 1.

2. Another book was opened which is the *book of life:* And the dead were *judged* out of thoſe things which were *written* in the books, *according to their works*, Rev. xx. 12.—If thou wilt not forgive, blot me, I pray thee *out of thy book* which thou haſt written [from the foundation of the world.] And the Lord ſaid to Moſes, *whoſoever hath ſinned* againſt me, *him* will I *blot out* of my book, a ſure proof this, that he was before in the book] Ex. xxxii. 32, 33. —Let them [perſecutors] be *blotted out* of the *book of life*,* Pſ. lxix. 28.— They that *feared* the Lord ſpake often one to another, and the Lord heard it, and *a book* of remembrance was *written* before him, for *them that feared* the Lord: And *they* ſhall be *mine*, ſaith the Lord of Hoſts, in that day when I make up my jewels, Mal. iii. 16.—I will *not blot out* his name [the name of *him that*

* I take the liberty to ſay the Book *of Life*, and not the book of *the living*, becauſe our tranſlators themſelves, Gen. ii. 7. have rendered the very ſame word, the breath *of life*, and not the breath *of the living*.

overcometh]

overcometh] out of the *book of life*, Rev. iii. 5.—If any man ſhall take away from the words of, &c. this prophecy, God ſhall *take away his part* out of the *book of life*, Rev. xxii. 19.

The balance of theſe ſcriptures, evidently ſhews: 1. That from the foundation of the world, God decreed to reward the righteous with eternal life:—2. That, to ſhew us the certainty of this decree, the ſacred writers by a ſtriking, oriental metaphor, repreſent it as written in a book, which they call the Book of Life.—3. That to carry on the allegory, the names of the righteous are ſaid to be written in that book, and the names of the wicked, not to be found in it; while the names of apoſtates are ſaid to be blotted out of it:—4. That the *names* written in this metaphorical book of life (if I may uſe the expreſſion) are to be underſtood of *natures*, *properties*, and *characters*; in the ſenſe in which Iſaiah ſays of Chriſt, "His *Name* ſhall be called Wonderful, Counſellor, and Prince of Peace;" or, in the ſenſe in which God proclaimed his *Name* to Moſes; calling himſelf Merciful, Gracious, and Long-ſuffering. Whence it follows, that the *names written* in the *Book of Life* from the foundation of the world, are not Matthew Fulſome, Sarah Forward, or William Fanciful; but True Penitent, Obedient Believer, Good Servant, or Faithful-unto-death.—And laſtly, that it is as abſurd to make the metaphor of the *book of life* go upon all four, as to ſuppoſe that all David's *hairs* ſhall be glorified, and his *tears* literally bottled up in heaven, becauſe it is ſaid, "The very *hairs* of your head are *numbered*."—"All my members were *written* in *thy book*."—"Put thou my *tears* into thy bottle: are they not *written in thy book?*"

If Zelotes and Honeſtus condeſcend to weigh the preceding obſervations, their prejudices will, I hope, gradually ſubſide; and while the one ſends back to Geneva the falſe, intoxicating election, recommended by Calvin, the other will bring us over from Epheſus, the true, comfortable election, maintained

by

by St. Paul. That, in the mean time, we may all be thankful for our evangelical *calling*, improve our goſpel-*privileges*, make our ſcriptural *election* ſure, and as the apoſtle writes to the Epheſians, "walk worthy of the vocation wherewith we are called," is the ardent wiſh of my ſoul, which I cannot expreſs in words more proper than thoſe, which I have juſt uſed in receiving a child into the congregation of Chriſt's flock,—and incorporating him into God's holy Church.—"Heavenly Father, we "give thee humble thanks, that thou haſt vouchſafed "to *call* us" [and of conſequence to *chooſe* us firſt] "to the knowledge of thy grace and faith in thee. "Increaſe this knowledge, and confirm this faith "in us evermore:—That we may receive the ful-"neſs of thy grace,—live the reſt of our life ac-"cording to this beginning,—*continue* Chriſt's "faithful ſoldiers to our lives end,—and *ever re-*"*main* in the number of God's *faithful* and *elect* "children, thro' Jeſus Chriſt our Lord." *Office of Baptiſm.*

This truly chriſtian prayer ſhall conclude this Section, and the firſt part of the Scripture-ſcales. Zelotes and Honeſtus have at this time, given one another as much time as they can well ſtand under. In a few days their ſtrength will be recovered; they will meet again to fight it out, each from his ſcale; and when they ſhall have ſpent all their ammunition, they will, I hope, ſhake hands and be friends: But if they are obſtinate, and will ſtill juſtle, inſtead of embracing each other; we will charge the peace. When we are for a ſcriptural peace, if they ſtill prepare themſelves for battle, we will bind them with all the cords we can borrow from reaſon, revelation, and experience. And if then, they will not, be quiet and agree, by a new kind of metamorphoſe we will change them into *ſcales*; we will tie them to the ſolid *beam* of truth, and expoſe them in bookſellors ſhops, where they ſhall hang in logical chains, an eye-ſore to bigots,—a terror to doctrinal clippers, who openly diminiſh the coin of the church,—a

comfort

comfort to thoſe who are perſecuted for truth and righteouſneſs ſake,—an encouragement to thoſe, who, like their Maſter, equally hate the doctrine of the Nicolaitans, and that of the Phariſees,—a *new* CHECK to thoſe, who ſpoil all by over-doing,—and a contrivance uſeful, I hope to novices, and to unwary profeſſors, who, through an exceſs of ſimplicity, or for want of Scales, frequently take of Maſters in Iſrael a bare half-ſhekel for the full ſhekel of the Sanctuary.

END OF SECTION XIII. AND OF THE FIRST PART OF THE SCALES.

ZELOTES AND HONESTUS *RECONCILED:*

Or an EQUAL CHECK to PHARISAISM and ANTINOMIANISM *CONTINUED:*

BEING THE SECOND PART OF THE

SCRIPTURE SCALES.

PREFACE.*

THE Reconciler invites the contending Parties to end the Controverſy; and in order to this, he beſeeches them not to involve the queſtion in clouds of evaſive cavil, or perſonal reflections: but to come to the point, and break, if they can, either the one or the other of his Scripture Scales; and, if they cannot, to admit them both, and by that means to give glory to God and the Truth, and be reconciled to all the Goſpel, and to one another.

BEING fully perſuaded that Chriſtianity ſuffers greatly by the oppoſite miſtakes of the mere Solifidians, and of the mere Moraliſts; we embrace the truths and reject the errors, which are maintained by thoſe contrary parties. For, by equally admitting the Doctrines of Grace, and the Doctrines of

* The Reader is deſired to turn to the end of the Book, where he will find an Appendix entitled, A KEY to the Controverſy which is intended to be ended by the Scripture-Scales. That Appendix may be conſidered as a Supplement to the Preface, and to the Explanation of ſome Terms uſed in theſe Sheets.

Juſtice;—by equally contending for Faith and for Morality, we adopt what is truly excellent in each ſyſtem; we reconcile Zelotes and Honeſtus; we bear our teſtimony againſt their contentious partiality; and, to the beſt of our knowledge, we maintain the *whole truth* as it is in Jeſus. If we are miſtaken, we ſhall be thankful to thoſe who will ſet us right. Plain ſcriptures, cloſe arguments, and ſpeedy expoſtulations, are the weapons we chuſe. We humbly hope, that the unprejudiced reader will find no other in theſe pages: and to engage our opponents to uſe ſuch only, we preſent to them the following petition.

For Candor's ſake;--for Truth's ſake;--for Peace's ſake;---for the Reader's ſake;---and, above all, for the ſake of CHRIST, and the honour of Chriſtianity; whoever ye are, that ſhall next enter the liſts againſt us, do not wire-draw the Controverſy by uncharitably attacking our perſons, and abſurdly judging our ſpirits, inſtead of weighing our arguments, and conſidering the ſcriptures which we produce. Do not paſs over fifty ſolid reaſons, and a hundred plain paſſages, to cavil about non-eſſentials, and to lay the ſtreſs of your anſwer upon miſtakes which do not affect the ſtrength of the cauſe, and which we are ready to correct, as ſoon as they ſhall be pointed out.

Keep cloſe to the queſtion: Do not divert the reader's mind, by ſtarting from the point in hand upon the moſt frivolous occaſions; nor raiſe duſt to obſcure what is to be cleared up. An example will illuſtrate my meaning. Mr. Sellon, in vindicating the Church of England from the charge of Calviniſm, obſerves, that her catechiſm is quite anti-calviniſtic, and that we ought to judge of her doctrine by *her own* catechiſm, and not by *Ponet's* calvinian catechiſm, which poor young King Edward was prevailed upon to recommend ſome time after the eſtabliſhment of our church. Mr. Toplady in his *Hiſtoric Proof*, inſtead of conſidering the queſtion, which is, whether it is not fitter to gather the

doctrine

doctrine of our own church from her own *anti-Calvinian* catechiſm, than from Ponet's *Calvinian* catechiſm; Mr. Toplady, I ſay, in his anſwer to Mr. Sellon, faſtens upon the phraſe of poor young King Edward, and works it to ſuch a degree, that he raiſes from it clouds of ſhining duſt, and pillars of black ſmoke: filling, if I remember right, a whole ſection with the praiſes of King Edward, and with reflections upon Mr. Sellon: and in his bright cloud of praiſe, and dark cloud of diſpraiſe, the queſtion is entirely loſt, that I doubt if one in a hundred of his readers has the leaſt idea of it, after reading two or three of the many pages, which he has written on this head. By ſuch means as this, it is, that he has made a ten or twelve ſhilling book, in which the church of England is condemned to wear the badge of the church of Geneva. And the Calviniſts conclude, Mr. Toplady has proved, that ſhe is bound to wear it; for they have paid dear for the *Proof*.

That very gentleman, if fame is to be credited, has ſome thoughts of attacking the Checks. If he favours me with juſt remarks upon my miſtakes, (for I have probably made more than one; though I hope none of a capital nature) he ſhall have my ſincere thanks: But if he involves the queſtion in clouds of perſonal reflections, and of idle digreſſions; he will only give me an opportunity of initiating the public more and more into the myſteries of *Logica Genevenſis*. I therefore intreat him, if he thinks me worthy of his notice, to remember that the *capital* queſtions—the queſtions, on which the fall of the calvinian, or of the anti-calvinian doctrines of grace turn, are not, Whether I am a fool or a knave: and whether I have made ſome miſtakes in attacking Antinomianiſm: but, Whether thoſe miſtakes affect the Truth of the *anti-ſolifidian* and *anti-phariſaic* goſpel, which we defend:—Whether the two goſpel-axioms are not equally true:---Whether our *ſecond* ſcale is not as ſcriptural as the *firſt*;---Whether the doctrines of *juſtice* and *obedience* are

not as important in their places, as the doctrines of *grace* and *mercy* :---Whether the plan of Reconciliation laid down in Section xvii. and the marriage of Free-grace and Free-will, described in Section xxiv. are not truly evangelical ;---Whether God can judge the world in righteousness and wisdom, if man is *not* a free, unnecessitated agent :---Whether the justification of obedient believers by the *Works of faith*, is not as scriptural as the justification of sinners by *Faith* itself :---Whether the eternal salvation of adults is not of remunerative justice, as well as of free-grace :---Whether that salvation does not *secondarily* depend on the evangelical, derived worthiness of obedient, persevering believers ; as it *primarily* depends on the original and proper merits of our atoning and interceding Redeemer :---Whether man is in a state of probation : or, if you please, Whether the calvinian doctrines of *finished salvation* and *finished damnation* are true :---Whether there is not a day of *initial* salvation for *all* mankind, according to various dispensations of divine grace :---Whether Christ did not taste death for every man, and purchase a day of *initial* redemption and salvation for *all sinners*, and a day of *eternal* redemption and salvation for *all persevering* believers :---Whether *all* the sins of *real* apostates ; or *foully-fallen* believers, shall so work for their good, that none of them shall ever be damned for any crime he shall commit :---Whether they shall *all* sing louder in heaven for their greatest falls on earth :---Whether our absolute *personal reprobation* from eternal life, is of God's *free-wrath*, through the *decreed*, *necessary* sin of Adam ; or of God's *just-wrath* through our own *obstinate avoidable* perseverance in sin :---Whether our doctrines of *non-necessitating grace*, and of *just-wrath*, do not exalt *all* the divine perfections : and, Whether the Calvinian doctrines of *necessitating grace* and *free-wrath*, do not pour contempt upon *all* the attributes of God, his *Sovereignty* not excepted.

These

These are the important questions, which I have *principally* debated with the Rev. Mr. Shirley, Richard Hill, Esq; the Rev. Mr. Hill, the Rev. Mr. Berridge, and the Rev. Mr. Toplady. Some less essential collateral questions I have touched upon, such as, Whether Judas was an absolutely-graceless hypocrite, when our Lord raised him to apostolic honours:---Whether some of the most judicious Calvinists have not, *at times*, done justice to the doctrine of Free-will and * co-operation, &c. These and the like questions I call *collateral*, because they are only occasionally brought in; and because the walls which defend our doctrines of grace stand firm without them. We hope therefore, that if Mr. Toplady and the other divines who defend the ramparts of mystical Geneva, should ever attack the Checks, they will erect their main batteries against our towers, and not against some insignificant part of the scaffolding, which we could entirely take down, without endangering our Jerusalem in the least.---Should you refuse to grant our reasonable request; should you take up the pen to perplex, and not to solve the question; to blacken our character, and not to illustrate the obscure parts of the truth; you

* The Rev. Mr. Whitefield in his answer to the Bishop of London's pastoral letter, says, "That prayer is *not* the *single* work of the Spirit, without any *co-operation of our own*, I readily confess.—Whoever affirmed, that there was *no co-operation of our own minds*, together with the impulse of the Spirit of God?" —Now, that *many* rest short of salvation merely by *not co-operating with the Spirit's impulse*, is evident, if we may credit these words of the same author. "There is a great difference between *good desires*, and good habits. *Many* have the one, who *never attain* to the other. *Many* (through the Spirit's impulse) "have *good desires* to subdue sin; and yet *resting* (through want of co-operation) in those *good* desires, sin has *always* the dominion over them." Whit. Works, Vol. iv. page 7, 11. Mr. Whitefield grants in these two passages all that I contend for in these pages, respecting the doctrine of our concurrence or co-operation with the Spirit of free-grace, that is, respecting the doctrine of Free-will: and yet his warmest admirers will probably be my warmest opposers. But why? Because I aim at (what Mr. Whitefield sometimes overlooked) Consistency.

muſt give us leave to look upon your controverſial attempt as an evaſive ſhew of defence, contrived to keep a defenceleſs, tottering error, upon its legs, before an injudicious, bigotted populace.

If you will do us, and the Public juſtice, come to cloſe quarters, and put an end to the Controverſy, by candidly receiving our Scripture Scales, or by plainly ſhewing that they are falſe. Our doctrine entirely depends upon the two goſpel-axioms, and their neceſſary conſequences, which now hang out to public view in our Goſpel-balances. Nothing therefore can be more eaſy than to point out our error, if our ſyſtem is erroneous. But, if our Scales are *juſt*! if our doctrines of Grace and Juſtice,---of Free-grace and Free-will are *true*; it is evident, that the Solifidians and the Moraliſts are both in the wrong, and that we are, *upon the whole*, in the right, I ſay *upon the whole*, becauſe *inſignificant* miſtakes can no more affect the ſtrength of our cauſe, than a cracked ſlate or a broken pane can affect the ſolidity of a palace, which is firmly built upon a rock.

Therefore, if you are an admirer of Zelotes, and a Solifidian oppoſer of Free-will, of the law of liberty, and of the remunerative juſtification of a believer by the works of faith; raiſe no duſt: candidly give up Antinomianiſm: break the two pillars on which it ſtands; neceſſitating Free-grace, and forcible Free-wrath: or prove, if you can, that our *Second Scale*, which is directly contrary to your doctrines of grace, is irrational, and that we have forged or miſquoted the paſſages, which compoſe it. —But, if you are a follower of Honeſtus, and a neglecter of Free-grace and ſalvation by faith in Jeſus Chriſt; be a candid and honeſt diſputant. Come at once to the grand queſtion; and terminate the Controverſy, either by receiving our *Firſt Scale*, which is directly contrary to your ſcheme of doctrine: or by proving that *this Scale*, is directly contrary to Reaſon and Scripture, and that we have miſquoted

or

or miſtaken moſt of the paſſages which enter into its compoſition. I ſay moſt, though I could ſay all: For if only two paſſages properly taken in connection with the context, the avowed doctrine of a ſacred writer, and the general drift of the ſcriptures;—if only two ſuch paſſages, I ſay, fairly and truly ſupport each ſection of our Scripture-ſcales, they hang firmly, and can no more, upon the whole, be invalidated, than the ſcripture itſelf, which, as our Lord informs, *cannot be broken*, John x. 35.

I take the Searcher of hearts, and my judicious, unprejudiced readers to witneſs, that through the whole of this Controverſy, far from concealing the moſt plauſible objections, or avoiding the ſtrongeſt arguments which are, or may be advanced againſt our reconciling doctrine. I have carefully ſearched them out, and endeavour to encounter them as openly as David did Goliah. Had our opponents followed this method, I doubt not but the Controverſy would have ended long ago in the deſtruction of our prejudices, and in the rectifying our miſtakes. Oh, if we all preferred the unſpeakable pleaſure of finding out the Truth, to the pitiful honour of pleaſing a party, or of vindicating our own miſtakes; how ſoon would the uſeful fan of ſcriptural, logical, and brotherly controverſy, purge the floor of the church! How ſoon would the light of truth, and the flame of love, burn the chaff of error, and the thorns of prejudice, with fire unquenchable! May the paſt triumphs of bigotry ſuffice! and, inſtead of ſacrificing any more to that deteſtable idol, may we all henceforth do whatever lies in us, to haſten a general reconciliation, that we may all ſhare together in the choiceſt bleſſings, which God can beſtow upon his peculiar people;—the Spirit of pure, evangelical Truth; and of fervent, brotherly Love!

Madeley, March 30, 1775.

An

AN EXPLANATION

Of ſome Terms uſed in theſe Sheets.

THE word Solifidian is defined, and the characters of Zelotes, Honeſtus, and Lorenzo are drawn in the Advertiſement prefixed to the Firſt Part of this work. It is proper to explain here a few more words or characters.

Phariſaiſm is the Religion of a *Phariſee*.

A *Phariſee* is a looſe or ſtrict profeſſor of natural or revealed religion, who ſo depends upon the ſyſtem of religion which he has adopted, or upon his attachment to the ſchool or church he belongs to; (whether it be the ſchool of Plato, Confucius, or Socinus;---whether it be the church of Jeruſalem, Rome, England, or Scotland)---who lays ſuch a ſtreſs on religious or moral duties,---and has ſo good an opinion of his preſent harmleſſneſs and obedience, or of his future reformation and good works, as to overlook his natural impotence and guilt, and to be inſenſible of the need and happineſs of "being juſtified freely [as a ſinner] by God's grace, thro' the redemption that is in Jeſus Chriſt," Rom. iii. 24.—You may know him: 1. By his contempt of, or coldneſs for, the Redeemer and his free-grace:—2. By the antichriſtian, unſcriptural confidence, which he repoſes in his beſt endeavours, and in the ſelf-righteous exertions of his own free-will:—Or 3. by the jeſts he paſſes upon, or the indifference he betrays for, the convincing, comforting, aſſiſting, and ſanctifying influences of God's Holy Spirit.

Antinomianiſm is the Religion of an *Antinomian*.

An *Antinomian* is a chriſtian who is [*anti nomon*] againſt the law of Chriſt, as well as againſt the law of Moſes: He allows Chriſt's law to be a rule of life, but not a rule of judgment for believers, and thus he deſtroys that law at a ſtroke, as a law; it being evident that a *rule*, by the *perſonal* obſervance

or

or non-obſervance of which Chriſt's ſubjects can never be acquitted or condemned, is not a law for them. Hence he aſſerts that Chriſtians ſhall no more be juſtified before God by their perſonal obedience to the law of Chriſt, than by their perſonal obedience to the ceremonial law of Moſes. Nay, he believes, that the beſt chriſtians perpetually break Chriſt's law; that no body ever kept it but Chriſt himſelf; and that we ſhall be juſtified or condemned before God in the great Day, not as we ſhall perſonally be found to have finally kept or finally broken Chriſt's law, but as God ſhall be found to have before the foundation of the world arbitrarily laid, or not laid to our account, the merit of Chriſt's keeping his own law. Thus he hopes to ſtand in the great day, merely by what he calls, "Chriſt's imputed righteouſneſs;" excluding with abhorrence, from our final juſtification, the evangelical worthineſs of our own perſonal, ſincere obedience of repentance and faith;—a precious obedience this, which he calls dung, droſs, and filthy rags; juſt as if it was the inſincere obedience of ſelf-righteous pride, and phariſaic hypocriſy. Nevertheleſs, tho' he thus excludes the evangelical, derived worthineſs of the works of faith, from our eternal juſtification and ſalvation, he does good works, (if he is in other reſpects a good man. Nay, in this caſe, he piques himſelf to do them; thinking he is peculiarly obliged to make people believe, that, immoral as his ſentiments are, they draw after them the greateſt benevolence and the ſtricteſt morality; but Mr. Fulſome ſhows the contrary.

Fulſome repreſents a *conſiſtent* Antinomian;—that is, one who is ſuch in *practice*, as well as in *theory*. He warmly eſpouſes Zelotes's doctrine of *finiſhed ſalvation*; believing that, before the foundation of the world, we were all Calviniſtically, i. e. perſonally *ordained to eternal life* in Chriſt, or *to eternal death* in Adam, without the leaſt reſpect to our own works, that is, to our own tempers and conduct. Hence he draws this juſt inference: "If Chriſt never

never died for me, and I am *calviniſtically* reprobated, my beſt endeavours to be finally juſtified, and eternally ſaved, will never alter the decree of reprobation, which was made againſt me from all eternity. On the other hand, if I am *calviniſtically* elected, and if Chriſt abſolutely ſecured, yea, *finiſhed* my eternal ſalvation on the croſs; no ſins can ever blot my name out of the book of life. God in the day of his almighty power, will irreſiſtibly convert, or reconvert my ſoul; and then, the greater my crimes ſhall have been, the more they will ſet off divine mercy and power in forgiving and turning ſuch a ſinner as me; and I ſhall only ſing in heaven louder than leſs ſinners ſhall have cauſe to do." Thus reaſons Fulſome, and like a wiſe man, he is determined, if he is an abſolute *reprobate*, to have what pleaſure he can, before God pulls him down to hell in the day of his power: or, if he is an abſolute *elect*, he thinks it reaſonable, conformably to wait for the day of God's power, in which day he ſhall be *irreſiſtibly* turned, and *abſolutely* fitted to ſing louder in heaven the praiſes of *calviniſtically diſtinguiſhing* love:—a love this, which (if the Antinomian goſpel of the day be true) eternally juſtifies the chief of ſinners, without any perſonal or inherent worthineſs.

Initial Salvation, is a phraſe which ſometimes occurs in theſe ſheets. The plain reader is deſired to underſtand by it, *Salvation begun*, or, an inferior ſtate of acceptance and preſent ſalvation: In this ſtate, ſinners are actually ſaved from hell, admitted to a degree of favour, and graciouſly entruſted with one or more talents of grace; that is, of means, power and abilities, to work out their own [eternal] ſalvation, in due ſubordination to God, who conſiſtently with our liberty, works in us both to will and to do, according to the diſpenſation of the Heathens, Jews, or Chriſtians, of his good pleaſure.

By the *Election of Grace*, underſtand the free, and merely gratuitous choice which (God as a wiſe and ſovereign Benefactor) arbitrarily makes of this, that,

or

or the other man, to beſtow upon him one, two, or five talents of Free-grace.

Oppoſed to this Election, you have an *abſolute Reprobation*, which does not draw damnation after it, but only rejection from a ſuperior number of talents. In this ſenſe God reprobated Enoch and David;—Enoch, with reſpect to the peculiar bleſſings of Judaiſm; and David, with regard to the ſtill more peculiar bleſſings of Chriſtianity. But altho' neither of them had a ſhare in the election of God's moſt peculiar grace; that is, although neither was choſen and called to the bleſſings of Chriſtianity; their lot was never caſt with thoſe *imaginary* "poor creatures," whom Calvin and his followers affirm to have been from all eternity reprobated, with a reprobation, which infallibly draws eternal damnation after it. For Enoch and David made their election to the rewards of their diſpenſations ſure, by the timely and voluntary obedience of faith. And ſo might all thoſe who obſtinately bury their talent or talents to the laſt.

By *Future Contingencies*, underſtand thoſe things, which will, or will not be done; as the free *unneceſſitated* will of man ſhall chuſe to do them or not.

By *Seminal Exiſtence*, underſtand the exiſtence that we had in Adam's loins before Eve had conceived; or the kind of being, which the Prince of Wales had in the loins of the King, before the Queen came to England.

THE

THE SECOND PART OF THE SCRIPTURE SCALES.

SECTION XIII.

Containing the Scripture-doctrine of the Perſeverance of the Saints.

I Promiſed the Reader, that Zelotes and Honeſtus ſhould ſoon meet again, to fight their laſt battle; and that I may be as good as my word, I bring them a ſecond time upon the ſtage of controverſy. I have no pleaſure in ſeeing them contend with each other; but I hope, that when they ſhall have ſhot all their arrows, and ſpent all their ſtrength, they will quietly ſit down, and liſten to terms of reconciliation. They have had already many engagements, but they ſeem determined that *this* ſhall be the ſharpeſt. Their challenge is about the doctrine of Perſeverance. Zelotes aſſerts that the perſeverance of believers depends entirely upon God's almighty grace, which nothing can fruſtrate; and that, of conſequence, no believer can *finally* fall. Honeſtus, on the other hand maintains, that continuing in the faith depends *chiefly*, if not *entirely* upon the believer's free-will; and that, of conſequence, final perſeverance is, *partly*, if not *altogether*, as uncertain as the fluctuations of the human heart. The reconciling truth lies between thoſe two extremes, as appears from the following propoſitions, in which I ſum up the ſcripture-doctrine of perſeverance.

1. God makes us glorious promiſes to encourage us to perſevere.

2. Thoſe promiſes are neither compulſory nor abſolute.

God

We

1. God on his part gives us his *gracious* help.

1. *Free-grace* always does its part.

1. Final perſeverance depends *firſt*, on the final, gracious concurrence of free-grace with free-will.

1. As free-grace has in all things the pre-eminence over free-will, we muſt lay much more ſtreſs upon God's faithfulneſs than upon *our own*. The ſpouſe *comes* out of the wilderneſs leaning upon her Beloved, and not upon herſelf.

1. The believer ſtands upon two legs (if I may ſo ſpeak) God's faithfulneſs and *his own*. The one is always ſound, nor can he reſt too much upon it, if he does but walk *ſtrait* as a wiſe Chriſtian, and does not fooliſhly *hop* as an Antinomian, who goes only upon his *right* leg; or as a phariſee, who moves entirely upon the *left*.

1. When

2. We muſt on our part *faithfully* uſe the help of God.

2. *Free-will does not* always do its part.

2. Final perſeverance depends *ſecondly*, on the final faithful concurrence of free-will with free-grace.

2. But to infer from thence, that the ſpouſe is to be *carried* by her Beloved every ſtep of the way, is unſcriptural. He gently *draws* her, and ſhe runs. He gives her his arm, and ſhe leans. But far from *dragging* her by main force, he bids her remember Lot's wife.

2. The believer's *left* leg (I mean *his own* faithfulneſs) is ſubject to many humours, ſores, and bad accidents; eſpecially when he does not uſe it at all; or when he lays too much ſtreſs upon it, to ſave his other leg. If it is broken, he is already fallen; and if he is out of hell, he muſt lean as much as he can upon his right leg, till the left begins to heal, and he can again run the way of God's commandments.

2. To

1. When goſpel miniſters ſpeak of *our faithfulneſs*, they chiefly mean —1. Our faithfulneſs in *repenting*, that is, in renouncing our ſins and phariſaic righteouſneſs; and in improving the talent of light, which ſhows us our natural depravity, daily imperfections, total helpleſſneſs, and conſtant need of a humble recourſe to, and dependance on divine grace — And 2. Our faithfulneſs in *believing* (even in hope againſt hope) God's redeeming love to ſinners in Chriſt; in humbly apprehending, as returning prodigals, the gratuitous forgiveneſs of ſins through the blood of the Lamb: In cheerfully claiming, as impotent creatures, the help that is laid on the Saviour for us; and in conſtantly coming at his word, to take of the water of life freely. And ſo far as Zelotes recommends this evangelical diſpoſition of mind, without opening a back-door to Antinomianiſm, by covertly pleading for ſin, and dealing about his imaginary decrees of forcible grace and ſovereign wrath, he cannot

2. To aim *chiefly* at being faithful in external works, means of grace, and forms of godlineſs, is the high road to phariſaiſm, and *inſincere* obedience. I grant, that he who is *humbly* faithful in little things, is faithful alſo in much; and that he, who ſlothfully neglects little helps, will ſoon fall into great ſins: But the profeſſors of chriſtianity cannot be too frequently told, that if they are not *firſt* faithful in maintaining true poverty of ſpirit, deep ſelf-humiliation before God, and high thoughts of Chriſt's blood and righteouſneſs; they will ſoon ſlide into Laodicean phariſaiſm; and Jehu-like, they will make more of their own partial, external, ſelfiſh faithfulneſs, than of divine grace, and the Spirit's power: A moſt dangerous and common error this, into which the followers of Honeſtus are very prone to run, and ſo far as he leads them into it, or encourage them in it, he deſerves to be highly blamed; and Zelotes, *in this reſpect*, hath undoubtedly the advantage over him.

2.

cannot be too highly recommended.

1. If Zelotes will do juſtice to the doctrine of perſeverance, he muſt ſpeak of the obedience of faith, that is of genuine, ſincere obedience, as the oracles of God do. He muſt not bluſh to diſplay the glorious rewards, with which God hath promiſed to crown it. He muſt boldly declare, that for want of it the wrath of God cometh upon the children of diſobedience,—upon fallen believers, who have no inheritance in the kingdom of Chriſt and of God, Eph. v. 5.—In a word, inſtead of emaſculating "Serjeant *If*, who violently guards the doctrine of perſeverance," he ſhould ſhew all the reſpect, that Chriſt himſelf does in the goſpel.

2. Would Honeſtus kindly meet Zelotes half way, he muſt ſpeak of free-grace, and of Chriſt's obedience unto death as the ſcriptures do. He muſt glory in diſplaying divine faithfulneſs, and placing it in the moſt conſpicuous and engaging light. He muſt not be aſhamed to point out the great rewards of the faith which inherits promiſes, gives glory to God, and out of weakneſs makes us ſtrong to take up our croſs, and to run the race of obedience.--In a word, he muſt teach his willing hearers to depend every day more and more upon Chriſt; and to lay as much ſtreſs upon his *promiſes*, as they ever did upon his *threatenings*.

To ſum up all in two Propoſitions.

1. The *infallible* perſeverance of *obedient* believers, is a moſt ſweet and evangelical doctrine, which cannot be preſſed with too much earneſtneſs and conſtancy upon ſincere

2. The *infallible* perſeverance of *diſobedient* believers, is a moſt dangerous and unſcriptural doctrine, which cannot be preſſed with too much aſſiduity and tenderneſs upon

ſincere Chriſtians, for their comfort, encouragement, and eſtabliſhment.

upon antinomian profeſſors for their re-awakening and ſanctification.

To ſee the truth of theſe Propoſitions, we need only throw with candor into the Scripture Scales, the weights which Zelotes and Honeſtus unmercifully throw at each other; taking particular care not to break, as they do, the golden Beam of evangelical harmony, by means of which the oppoſite Scales, and Weights, exactly balance each other.

1. The WEIGHTS of FREE-GRACE thrown by Zelotes.

1. The Lord ſhall *eſtabliſh* thee an *holy* people to himſelf, as he hath *ſworn* unto thee, Deut. xxviii. 9.

1. Know therefore the Lord thy God; he is God, the faithful God, who keepeth *covenant*, Deut. vii. 9.

1. He hath made with me an *everlaſting covenant*, ordered in all things and *ſure*: For this is *all* my ſalvation and *all* my deſire, 2 Sam. xxiii. 5.

2. The WEIGHTS of FREE WILL thrown by Honeſtus.

2. *If* thou ſhalt *keep* the commandments of the Lord thy God, and *walk* in *his* ways. Ibid.

2. But *they*, &c. have tranſgreſſed the *covenant*, —*They continued not* in my *covenant*, and I regarded them not, Hoſea vi. 7. Heb. viii. 9.

2. *They* have broken the *everlaſting* covenant; therefore hath the curſe devoured the earth, Iſ. xxiv. 5.—*They* kept not the *covenant of God*, and *refuſed* to walk in his law, &c. So a fire was kindled in Jacob, and anger alſo came up againſt Iſrael; *becauſe* they *believed not* in God, and *truſted not in his ſalvation*, &c. The wrath of God came upon them, &c. and *ſmote down* the choſen of Iſrael, Pſalm lxxviii. 10, 21, 22, 31.

[Hence

[Hence it appears, that part of the everlaſting covenant ordered in all things, and *ſure*, is, that thoſe who break it preſumptuouſly, and do not repent, as David did, before it is too late, ſhall *ſurely* be ſmitten down and deſtroyed.]

1. With him [the Father of lights] is *no* variableneſs, neither ſhadow of *turning*, James i. 17. —I am the Lord, I *change not*: [I ſtill bear with ſinners during the day of their viſitation;] therefore, ye ſons of Jacob, are not conſumed, Mal. iii. 6.

[Obſerve here, that, although God's eſſence, and the principles of his conduct towards man, never change; yet, as he loves righteouſneſs, and hates iniquity; and as he is the Rewarder of the righteous, and the Puniſher of the wicked; he muſt ſhew himſelf pleaſed or diſpleaſed, a Rewarder or a Puniſher, as moral agents turn from ſin to righteouſneſs, or from righteouſneſs to ſin. Without this kind of change *ad extra*, he could not be holy and juſt:—He could not be the Judge of all the earth;—he could not be God.]

2. The angel of his preſence *ſaved* them: In his *love* and *pity* he remembered them. But *they* rebelled, and vexed his Holy Spirit; *therefore* he was *turned* to be their *enemy*. Iſ. lxiii. 9, 10.—The Lord God of Iſrael ſaith: I ſaid indeed, that thy houſe, and the houſe of thy father, ſhould walk before me *for ever: But now*, be it far from me; *for*, &c. they that deſpiſe me ſhall be lightly eſteemed, 1 Sam. ii. 30.—And the word of the Lord came to Jonah, ſaying, Preach unto Nineveh the preaching that I *bid* thee;—and Jonah cried and ſaid, Yet forty days, and Nineveh *ſhall be* overthrown. So the people of Nineveh believed God, &c. For the king ſat in aſhes, and cauſed it to be proclaimed, &c. Cry mightily to God, yea, let every one *turn* from his evil way, &c. Who can tell if God will *turn* and repent, that we periſh not.

And God ſaw their works, that they turned from their evil way: And God repented of the evil which *he had ſaid*, that he would do unto them, and he *did it not*, Jonah iii. 1, &c. [From the preceding remarkable paſſages it is evident, that, except in a few caſes, the promiſes and the threatenings of God, ſo long as the day of grace and trial laſts, are conditional; and that, even when they wear the moſt *abſolute* aſpect, the condition is generally implied.]

1. The *gifts* and *calling* of God are without *Repentance*, Rom. xi. 29.—[The apoſtle evidently ſpeaks theſe words of God's gifts to, and calling of the Jewiſh nation. The Lord is ſo far from repenting (*properly* ſpeaking) of his having once called the Jews to the Moſaic covenant of peculiarity, that he is ready *nationally* to re-admit them to his peculiar favour, when they ſhall *nationally* repent, embrace the goſpel of Chriſt, and ſo make their ſincere *calling* to the chriſtian covenant ſure by believing. But does this prove, that God forces repentance upon every Jew, and that when the Jews will *nationally* repent, God will abſolutely and irreſiſtibly work out their ſalvation for them? If Zelotes thinks ſo, I deſire him to look into the ſcale of Honeſtus.]

2. I *gave* her time to repent, and ſhe repented not, Rev. ii. 21.—Becauſe I have *called*, and ye refuſed, &c. I alſo will mock—when your *deſtruction* cometh as a whirlwind, Prov. i. 24. &c.—The Lord [to ſpeak *figuratively* and after the manner of men] *repented* that he had made Saul king over Iſrael, 1 Sam. xv. 35. [That is, when Saul proved unfaithful, the Lord rejected him in as poſitive a manner as a king would reject a miniſter, or break a general, when he repents of his having raiſed them to offices, of which they *now* ſhew themſelves abſolutely unworthy.]

1. We--[who hold faſt the profeſſion of our faith without

2. *If* that, which ye have heard from the beginning

without wavering]—are not of them who draw back unto perdition; but of them that believe to the saving of the soul, Heb. x. 32.----We believe, that, *through the grace* of our Lord Jesus Christ, we *shall be saved*, Acts xv. 11.

ginning shall remain in you, 1 John ii. 24.---*If* ye continue in the faith. Col. i. 23.---*If* ye continue in his goodness, Rom. xi. 22.---*If* ye do these things, 2 Pet. i. 10. ---*If* we hold fast the confidence firm unto the end, Heb. iii. 6.---For he that shall endure unto *the end*, the same shall be saved, Matt. xxiv. 13.--Should Zelotes endeavour to set aside these and the like scriptures, by saying, that each contains a *Christian* IF, and not a *Jewish* IF, i. e. *a description*, and not *a condition*; I refer him to *Equal Check*, Part I. p. 104, where that trifling objection is answered.

1. If his [David's] children *forsake* my law, &c. then will I visit their transgression with the rod, &c. nevertheless my loving kindness will I not *utterly* take from *him* [David, by utterly casting off his posterity] nor suffer my truth to fail, [as it would do, if I appointed that the Messiah should come of another

2. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and a willing mind: For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: If thou seek him he will be * found of thee; but *if* thou *forsake* him, he will cast thee

† When Isaiah saith, I was found of them that sought me not, &c. Rom. x. 23, he does not contradict his own exhortation to seek the Lord while he may be found: that noble testimony to the doctrine of grace does not militate against the doctrine of liberty. But it proves, 1. That free-grace is always before hand with free-will, and 2. That as God freely called the Jews to the Mosaic covenant of *peculiarity*; so he gratuitously calls the Gentiles to the Christian covenant of *peculiarity*; neither Jews nor Gentiles having previously sought that inestimable favour. But when God has *so far* revealed himself either to Jew or Gentile, as to say, "Seek ye my face," woe to him who does not answer in truth, and in time, "Thy face, Lord, will I seek."

ther family,] Pſ. lxxxix. 30, &c.

1. Thus ſaith the Lord, &c. O Iſrael, fear not; for I have redeemed thee; I have called thee by thy name, thou art mine. When thou paſſeſt through the waters, I will be with *thee*; and through the rivers, they ſhall not overflow *thee*: when thou walkeſt through the fire, *thou* ſhalt not be burnt, &c. Iſ. xliii. 1, 2.

1. *All* the *promiſes* of God *in him* [Chriſt] are *yea*, and in him *amen*, 2 Cor. i. 20.——
[And ſo are all the *menaces*: for he is the faithful Witneſs, and the Mediator of the new covenant, which has its threatenings, as well as its promiſes: as appears from the oppoſite words, ſpoken by Chriſt himſelf.]

1. God willing more abundantly to ſhow to the heirs of promiſe [i. e. to obedient believers] the *immutability* of his counſel, confirmed it by an

thee *off for ever*. Take heed now, 1 Chr. xxviii. 9.

2. And the ſpirit of God came upon Azariah, and he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and *all* Judah: the Lord is with you, *while ye* be with him; and *if ye* ſeek him, he will be found of you; but *if ye* forſake him, he will forſake you. 2 Chron. xv. 1, 2.

2. Remember whence thou *art fallen*, repent, and do thy firſt works, or elſe I will *remove* thy candleſtick.---I will *fight* with the ſword of my mouth againſt them, that hold the doctrine of the Nicolaitans.---I will kill her children with death. ---I will ſpue thee out of my mouth. [Awful threatenings theſe, which had their public and national, as well as private and perſonal accompliſhment.] Rev. ii. 5, 15, 16, 23.---iii. 16.

2. As truly *as* I *live*, ſaith the Lord, &c. your carcaſſes ſhall fall in this wilderneſs; and all that, &c. have murmured againſt me, *doubtleſs ye ſhall*

an oath: that by two *immutable* things [the word and oath of the Lord] in which it was *impoſſible* for God to lie, we might have a *ſtrong* conſolation, who have fled for refuge to lay hold upon the hope ſet before us, Heb. vi. 17, 18.

1. And thou ſhalt call his name Jeſus, for he ſhall *ſave his people* from their ſins, Mat. i. 21.

1. I will take you to me for a people, and be to you *a God*, Ex. vi. 7.

ſhall not come into the land, concerning which I *ſware to make you* dwell therein, ſave Caleb and Joſhua, &c. Ye ſhall bear your iniquities, &c. and ye ſhall know my *breach of promiſe*, Numb. xiv. 28---34.

2. My mother and my brethren [i. e. *my people*] are theſe, who hear the word of God, and *keep it*, Mat. xii. 50. I will *deſtroy my* [backſliding] *people*, ſince *they return not*, Jer. xv. 7.

2. But if thine heart *turnaway*, ſo that thou will not hear, &c. I denounce unto you this day, that ye ſhall *ſurely periſh*, Deut. xxxi. 17, 18.---Indeed the hand of the Lord was againſt them [when they diſobeyed] to *deſtroy* them, &c. until they were *conſumed*, Deut. ii. 15 ---Now all theſe things, &c. are written for *our* admonition, 1 Cor. x. 11.

1. The Lord thy God hath *choſen thee* to be a *ſpecial people* unto himſelf.---He brought forth *his people* with joy, and *his choſen* with gladneſs, Deut. xiv. 2.---Pſ. cv. 43.

2. And the Lord ſpake to Moſes, ſaying, Get you up from among this congregation [this *ſpecial, choſen* people] that I may conſume them in a moment, Numb. xvi. 45.

1. My [faithful) people ſhall *never* be *aſhamed*, Joel ii. 27.

2. Thou [my unfaithful people] hadſt a whore's forehead: Thou refuſedſt to be aſhamed, Jer. iii. 3.

1. The work of righteouſneſs

2. *Every one* of the houſe

teouſneſs ſhall be *peace*, quietneſs, and aſſurance *for ever*: And *my people* ſhall dwell in a peaceable habitation, and in *ſure* dwellings, and in quiet reſting-places, If. xxxii. 17, 18.

1. The eternal God is thy refuge, and underneath are the *everlaſting arms*, &c. *Iſrael* ſhall dwell in *ſafety* alone, &c. Happy art thou, O Iſrael: Who is like unto thee, O people *ſaved by the Lord*, the ſhield of *thy help*, Deut. xxxiii. 27, &c.

1. The Lord will *pity* his people, Joel ii. 18.

1. Hath God [abſolutely] caſt away his people [the Jews?] God forbid! God has not caſt away his people, whom he foreknew [as believing; the Jews being as welcome to believe in Chriſt as the Gentiles,] Rom. ix. 1, 2.

1. Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten houſe of Iſrael, that *ſeparateth himſelf* from me, ſaith the Lord, I will *cut him off* from the midſt of *my* people, Ez. xiv. 7. There is *no peace* to the *wicked*, If. lvii. 21.

2. That the houſe of Iſrael may *go no more aſtray* from me, &c. but that they *may be* my people. Ez. xiv. 11.—*Obey* my voice, and ye ſhall be *my people*, Jer. vii. 23.--Wo unto them [Iſrael and Ephraim] *for* they have fled from me: *deſtruction* unto them, *becauſe* they have tranſgreſſed againſt me.---They *return not* to the Moſt High, Hoſ. vii. 13, 16.

2. The Lord ſhall *judge* his people, Heb. x. 30. *Judgment muſt* begin at the houſe of God, 1 Pet. iv. 17.

2. Ye are a *choſen* [choice] generation, &c. which in time paſt *were not* a people, but *are now* the people of God; which had *not* obtained mercy, but *now have* obtained mercy [by believing,] 1 Pet. ii. 9, 10.

2. Therefore the children of Iſrael could not ſtand before their enemies,

ten me. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea they may forget, yet *will I not* forget thee, Iſ. xlix. 14, 15.

1. Jeſus having loved his own [diſciples] he *loved* them *unto the end* [of his ſtay in this world, except him that was once his own familiar friend, in whom he truſted, Judas, whom our Lord himſelf excepts, John xvii. 12. See page 101.]

mies, &c. becauſe they were *accurſed*: Neither will I be with you *any more* [ſaid the Lord] *except* ye deſtroy the accurſed thing from amongſt you, Joſhua vii. 12.

2. I will call her *beloved*, who was *not* beloved.—Jeſus loved him [the young ruler, who went away ſorrowing.] —I will love them *no more*. Rom. ix. 24. Mark x. 21.—Hoſ. ix. 15.

John xiii. 1.---I have loved thee with an *everlaſting love*, [or with the love with which I loved thee of old, when I brought thee out of Egypt] therefore with loving kindneſs have I drawn thee, Jer. xxxi. 3. [Compare the word everlaſting in the original with theſe words, when Iſrael was a child, then I loved him, and called my ſon out of Egypt, Hoſ. xi. 1.

1 Truly God is good to *Iſrael*. Pſ. lxxiii. 1. ---This God is *our* God *for ever and ever*; he will be our guide even *unto death*. Pſ. xlv. iii. 24.

2. Even to ſuch as are of a *clean* heart. Ibid. —Depart from evil, *do good*, and dwell *for evermore*.---Bind mercy and truth about thy neck, &c. *in the ſight of God* and man. Pſ. xxxviii. 27. -- Prov. iii. 3, 4.

1. Who will lay *any thing* to the charge of God's *elect*? [them that are in Chriſt, who walk not after the fleſh, but after the ſpirit?] It is God that juſtifieth; who is

2. [No righteous judge will;] For to be *ſpiritually* minded is *life* and *peace*; but to be *carnally* minded is *death*. Verſe 6.——Whoſoever hath ſinned againſt me, ſaid the

is he that condemneth them? Rom. viii. 1, 33, 34.

1. All things are *yours* [ye Corinthians] and *ye are Chriſt's* and Chriſt is God's.---Of him *are ye in Chriſt Jeſus*, 1 Cor. iii. 21. i. 30.

1. To them that are ſanctified by God the Father, and *preſerved in Jeſus Chriſt*, and called [to enjoy the bleſſings of his goſpel, Jude 1.]

1. If we believe not, yet *he abideth faithful*; he cannot deny himſelf. 2 Tim. ii. 13. [Therefore]

1. Except the *Lord keep* the city, the *watchman* waketh but *in vain*, Pſal. cxxvii. 1.

1 He [the Lord] led him [Jacob] about, &c. he *kept* him as the apple of his eye. As an eagle fluttereth over her young, taketh them, beareth them on her wings: So the Lord alone did lead him, Deut. xxxii. 10, 11, 12.

1. Holy Father, *keep through thy own* name thoſe, whom thou haſt given the Lord, *him* will I blot out of my book, Ex. xxxii. 33.

2. Examine yourſelves [ye Corinthians] whether ye be in the *faith*, &c. Know ye not, &c. that Chriſt is in you, except *ye be reprobates*?---2 Cor. xiii. 5.

2. To them, who by patient *continuance in well-doing*, *ſeek* for glory, honour, and immortality, [God will render] eternal life. Rom. ii. 7.

2. *If* we deny him, he will alſo *deny us*: [For he abideth faithful to his *threatenings*, as well as to his promiſes] ver. 12.

2. I ſay unto all, *watch*. —Watch *thou in all* things.—He that is begotten of God keepeth himſelf. Mark xiii. 37. —2 Tim. iv. 5 —1 John v. 18.

2. There was no ſtrange God with him [Jacob]—But, &c. they forſook God, &c. ſacrificed to devils, &c. and when the Lord ſaw it, he abhorred them; [and ſaid] I will ſpend mine arrows upon them. Ver. 12. 15. 17, 19. 23.

2. *Keep yourſelves* in the love of God.—Little children *keep yourſelves*

given me [that I may impart unto them the peculiar bleſſings of my diſpenſation] John xvii. 11.

1. You, who are *kept* by the *power of God* unto *Salvation* ready to be revealed in the laſt time. 1 Peter i. 5.

1. I *am perſuaded*, that neither death, nor life, &c. nor angels, &c. nor any other creature [*Note:* he doth not ſay, Nor any iniquity] ſhall *be able to ſeparate us* from the love of God, which is in Chriſt Jeſus, our Lord, Rom viii. 38.

1. I know whom I have believed, and I am *perſuaded*, that He is *able to keep* that, which I have committed unto him *againſt that day*, 2 Tim. i. 12.

ſelves from idols.—Fathers, &c. love not the world, &c. If any [of you] love the world, the love of the Father is not in him. [He is fallen from God in Spirit.] Jude 21.—1 John v. 21. ---ii. 15.

2. Through *faith* [on your part] Ibid.---Holding *faith*, and a *good conſcience*, which ſome having put away, concerning *faith*, have made *ſhipwreck*. 1 Tim. i. 19.

2. *Your iniquities* have *ſeparated* between you and your God. Iſ. lxv. 12.—I ſo run (for an incorruptible crown) not as uncertainly: ſo fight I, not as one that beateth the air: but I *keep* my body under, &c. *leſt* that by any means,—I myſelf ſhould be a *caſtaway*, or a *reprobate*, 1 Cor. ix. 26, 27.

2. There is no reſpect of perſons with God.--- Thou partakeſt of the root of the olive tree, &c. ſome of the branches are *broken off*, &c. Boaſt not thyſelf againſt them, &c. By *unbelief* they are *broken* off, and thou ſtandeſt by faith. &c. *fear*, &c. *leſt* he alſo *ſpare not* thee. Rom. ii. 11.---xi. 17, &c. Give all diligence to add to your faith virtue, &c. for *if ye do* theſe things ye ſhall *never* fall, 2 Peter i. 5, 10.

1. In *all* theſe things we are *more* than conquerors, *through him* that loved us. Rom. viii. 37.

1. Moreover, whom he did predeſtinate (i. e. appoint to be conformed to the image of his Son, according to the *chriſtian* diſpenſation) them he alſo called (to believe in Chriſt:) and whom he thus called (to believe in Chriſt, when they made their calling ſure by actually believing) them he alſo juſtified: and whom he juſtified (as ſinners by faith, and as believers by the works of faith) them he alſo glorified. Rom. viii. 30. ---By one *offering* he hath perfected *for ever* (in atoning merits) them that *are ſanctified*. Heb. x. 14.---Here we have a brief account of the method, in which God brings obedient, perſevering believers to glory. But what has this to do with Zelotes's perſonal and unconditional predeſtination to eternal life or to eternal death? To ſhow therefore, that the ſenſe, which he gives to theſe

2. I *have kept* the faith;---For I have *kept* the ways of the Lord, and *have not* wickedly departed from my God. 2 Tim. iv. 7. Pſ. xviii. 21.

2. Many are *called* (to believe;) but few are choſen (to the rewards of faith) Matt. xxii. 14. —O thou wicked ſervant I forgave thee all that debt (i. e. I *juſtified* thee:) becauſe thou deſired me, &c. ſhouldſt thou not alſo have had compaſſion on thy fellow ſervant, even as I *had pity* on thee? And the Lord was wroth, and delivered him to the *tormentors*, Mat. xviii. 32, &c.—He that deſpiſed Moſes's law, *died without mercy*, &c. of how *much ſorer* puniſhment ſhall he be thought worthy, who hath counted the blood of the covenant, wherewith *he was ſanctified*, an unholy thing! Heb. x. 29.— Ye (believers) ſhall be hated of all men, &c. but he (of you) that endureth *to the end*, ſhall be (eternally) *ſaved*, Mat. x. 22. (For God) will render *eternal life* to them, who by *patient continuance* in well-doing ſeek

theſe paſſages is erroneous, I need only prove, that all thoſe who are called are not *juſtified*; and that all thoſe who are juſtified, and ſanctified, are *not glorified*; but only thoſe who make their calling, election, juſtification, ſanctification and glorification *ſure* by the obedience of faith unto the end. And I prove it by the oppoſite ſcriptures.)

ſeek for glory, Rom. ii. 7.

Can any unprejudiced perſon read the preceding paſſages without ſeeing: 1. That, according to the ſcriptures, and the goſpel-axiom, our perſeverance, is ſuſpended on two grand cauſes, the firſt of which is merciful Free-grace, and the ſecond, faithful Free-will.---2. That thoſe two cauſes muſt finally act in conjunction: and, 3. That when Free-grace hath enabled Free-will to concur, and to work out its own ſalvation, if free-will obſtinately refuſes to do it till the night comes, when no man can work, free-grace gives up free-will to its own perverſeneſs; and then perſeverance fails, and final apoſtacy takes place.

SECTION XV.

The important doctrine of Perſeverance is farther weighed in Scripture-Scales.

THE ſcriptures produced in the preceding ſection, might convince an impartial Reader, that Zelotes and Honeſtus are both in the wrong with reſpect to the doctrine of Perſeverance, and that a Bible-chriſtian holds together the doctrines which they keep aſunder. But conſidering that prejudice is not eaſily convinced; and fearing, leſt Zelotes and Honeſtus will both think they have won the day, the one againſt free-will, and the other againſt free-grace, merely becauſe they can quote behind each other's back ſome paſſages which I have not yet balanced, and which each will think matchleſs; I ſhall give them leave to fight it out before Candidus, reminding him, that Zelotes produces No. I. againſt

Free-will, that Honeſtus produces No. II. againſt Free-grace, and that I produce both numbers to ſhow, that our free-will muſt concur with God's free grace in order to our perſevering in the faith, and in the obedience of faith.

1. A *vineyard* of red wine. I the Lord *do keep it*: I will water it *every moment*; leſt any hurt it, I will keep it *night and day*, Iſ. xxvii. 2, 3.

2. I had planted thee a *noble vine*, wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange vine unto me? &c. Thou ſaidſt, &c. I have loved ſtrangers, and after them I *will go*, Jer. ii. 21, 25.—What could have been done *more to my vineyard*, that I have not done in it? Wherefore, when I looked that it ſhould bring forth grapes, brought it forth *wild* grapes? And now I will tell you what I will do to my vineyard, &c. I will lay it *waſte*, and, &c. command the clouds, that they rain *no rain* upon it, Iſ. v. 4. 5, 6.

1. The Lord God of Iſrael ſaith, that he hateth *putting away*, Mal. ii. 16. (And yet he allows it for the cauſe of fornication, Matt. v. 32.)

2. *Backſliding* Iſrael, &c. hath played the harlot. And I ſaid, &c. Turn thou unto me: but *ſhe returned* not: and her treacherous ſiſter Judah ſaw it. And I ſaw, when for—adultery, I had *put her away*, and given her a bill of *divorcement*; yet her treacherous ſiſter Judah *feared not*, Jer. iii. 6, 7, 8.

1. The righteous ſhall *never be moved*, Prov. x. 30.

2. I marvel that ye are *ſo ſoon removed* from him that called you, Gal. i. 6.

1. The mountains ſhall depart, &c. but my kindneſs ſhall *not depart* from thee, neither ſhall the *covenant of my peace* be *removed*, ſaith the Lord, Iſ. liv. 20.

2. Unto the *wicked* God ſaith; What haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take *my covenant* in thy mouth? Pſ. l. 16.

O Iſrael,

O Iſrael, *if* thou wilt put away thy abominations out of my ſight, thou ſhalt *not remove*, Jer. iv. 1. —Jeruſalem hath grievouſly ſinned: *therefore* ſhe is *removed*, Lam. i. 8.----My God will caſt them away, *becauſe* they did not hearken unto him, Hoſ. ix. 17.

1. They that truſt in the Lord ſhall be as Mount Zion, which *cannot* be removed, but *abideth for ever*. As the mountains are round about Jeruſalem, ſo the Lord is round about his *people*, from henceforth, even *for ever*, Pſ. cxxv. 1, 2.

2. Lord, who ſhall *abide* in thy tabernacle?---He that *walketh* uprightly and *worketh* righteouſneſs, &c. He that *does* theſe things ſhall *never* be moved, Pſ. xv. 1, 2, 5.—*Abide* in me, and I [will abide] in you, John xv. 4.—He that dwelleth in the ſecret place of the Moſt High (Thou Lord art my hiding-place, Pſ. xxxii. 7.) ſhall *abide* under the ſhadow of the Almighty, Pſ. xci. 1.—He that *does* the will of God, *abideth* for ever, 1 John ii. 17.—Draw out thy ſoul to the hungry, &c. and the Lord ſhall guide thee *continually*, and, &c. thou ſhalt be like a ſpring of water, whoſe waters *fail not*, Iſ. lviii. 10, 11.

1. The Lord will ſpeak *peace* unto his people, and to his ſaints, Pſalm lxxxv. 8—Peace ſhall be upon Iſrael, Pſ. cxxv. 5. [For] Chriſt is our peace, Eph. ii. 14.

2. Be *diligent*, that ye may be found of him in *peace*.—If the houſe be *worthy*, let your *peace* come upon it.—As many as *walk* according to this rule [i. e. as becomes a new creature] *peace* be on them, and mercy, 1 Pet. iii. 14. Matt. x. 13. Gal. vi. 15, 16.

1. O *continue* thy loving-kindneſs unto them that *know thee*.

2. And thy righteouſneſs to the *upright in heart*, Pſ. xxxvi. 10.—He [the apoſtate] *flattereth himſelf* in his own eyes, &c. he hath *left off to be* wiſe, and *to do* good, &c.

He ſetteth himſelf in a way that is not good, he abhorreth not evil, &c. There are the workers of iniquity *fallen*, &c. and ſhall *not* be able to riſe, ver. 2, 3, 4, 12—Whoſo *continueth* in the perfect law of liberty, he being a *doer* of the *work*, this man ſhall be *bleſſed*, James i. 25.—They went out from us, but [in general] they were not of us [that *continue* in the perfect law of liberty.] For had they been of us [that are ſtill *doers* of the *work*] they would no doubt have continued with us: [the Gnoſticks, or Antinomians, would not have been able to draw ſo many over to their pernicious ways or tenets, 2 Pet. ii. 2, &c.] But they went out [they joined the Antinomians] that they might be made manifeſt that they were not *all* of us, [i. e. that *in general* their heart had departed from the Lord, and from us; they of late being *of us* more by profeſſion, than by poſſeſſion of the faith, which works by obedient love,] 1 John ii. 19.

St. John ſays, "They were not *all* of us," to leave room for ſome exceptions. For, as we are perſuaded, that many, who have gone over to the Solifidians in our days, are ſtill *of us* that are *Doers* of the *Work*: ſo St. John did not doubt, but ſome, who had been ſeduced by the primitive Antinomians (ſee verſe 26.) continued to obey that perfect law of liberty, which the Nicolaitans taught them to decry. May we, after his example, be always ready to make a proper diſtinction between the Solifidians that are *of us*, and thoſe that are *not of us!* That is, between thoſe, who ſtill keep Chriſt's commandments; and thoſe, who break them with as little ceremony, as they break a ceremonious "*rule of life*," or a burdenſome *rule* of civility!

1. Let them that ſuffer according to the will of God, commit the *keeping of their* ſoul to God, &c. as unto a *faithful* Creator. 1 Pet. iv. 19.

1. I

2. In *well doing* Ibid. Say ye to the righteous, that it ſhall be *well with them*, for they ſhall eat the fruit of *their doings*. If. iii. 10.

2. If

1. I will betroth thee unto me *for ever*, &c. I will even betroth thee unto me in *faithfulneſs*. —The Lord is *faithful*, who *ſhall eſtabliſh* you and *keep you* from evil. To him that is *able to keep you* from falling, and to preſent you *faultleſs* before the preſence of his glory with exceeding joy, Hoſ. ii. 19, 20. 2 Theſſ. iii. 3. Jude 24.

2. If ye have not been *faithful* in the unrighteous mammon (that which is leaſt) who will commit unto you the true riches? Luke xvi. 11. He made his *own* people to go forth like *ſheep* and guided them like a flock. And he led them on *ſafely*, ſo that they feared not, &c. Yet they *kept not* his teſtimonies; but *turned back* and *dealt unfaithfully*: &c. When God heard this, he, &c. greatly *abhorred* Iſrael: ſo that he *forſook* the tabernacle, &c. which he had placed among men, &c. Pſ. lxxviii. 52, &c.

1. The earth, which beareth thorns, is rejected; and, &c. its end is to be burned. But, beloved, we are perſuaded *better* things of *you*, and things which accompany *ſalvation*, *tho'* we thus ſpeak, Heb. vi. 8, 9.

2. For, &c. ye have miniſtered to the ſaints, and *do miniſter:* [ſo that, in the judgment of charity, which hopeth all things, eſpecially where there are favourable appearances, it is right in me to hope the beſt of you, nor will I ſuſpect you, till you give me cauſe ſo to do. However remember that] If *we* ſin wilfully, &c. there remaineth [for us] &c. a fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries [i. e. apoſtates,] Heb. vi. 10.---x. 26, 27.

1. I am *confident* of this very thing, that he, who has *begun* a good work in you, *will perform* it *until* the day of Jeſus Chriſt, Phil. i. 6.

2. It is meet for me to think this of you all, becauſe I have you in my heart [and charity hopeth all things] in as much as in my bonds, &c. ye are partakers of my grace:---

Ye

Ye have *alway obeyed*, Phil. i. 7.---ii. 12. (Thus ſpake the apoſtle to thoſe who continued to *obey*. But to his diſobedient converts he wrote in a different ſtrain.) O fooliſh Galatians, who hath bewitched you, that you ſhould *not obey* the truth?—Have ye ſuffered ſo many things *in vain?*—I deſire now to *change* my voice, for I ſtand in doubt of you, Gal. iii. 1, 3.---iv. 20.

1. The Lord is *my* rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt, my buckler, and the horn of *my* ſalvation, and *my* high tower, Pſ. xviii. 2.

2. My defence is God, who *ſaveth* the *upright* in heart, Pſ. vii. 10.—Do good, O Lord, to thoſe that are *good* and *upright* in their hearts: as for ſuch as *turn aſide* unto their crooked ways, the Lord ſhall lead them forth *with the workers of iniquity*. Pſ. cxxv. 4. 5.

1. I will put *my ſpirit* within you, and cauſe you *(ſo far as is conſiſtent with your moral agency)* to walk in my ſtatutes, and ye ſhall (or will) keep my judgments, and do them, Ez. xxxvi. 27.

2. Thus ſaith the Lord God, I will yet for this *be enquired of* by the houſe of Iſrael to do it for them. Ez xxxvi. 37.---Ye ſtiff-necked, &c. ye do always *reſiſt the Holy Ghoſt*, as your fathers did, Acts vii. 51.

1. *Iſrael* ſhall *be ſaved* in the Lord with an *everlaſting ſalvation*, Iſ. xlv. 17.

2. How ſhall we eſcape, *if* we *neglect ſo great ſalvation*, Heb. ii. 3.--Remember Lot's wife Luke xvii. 32.

1. O Lord, ſave me, and I ſhall be ſaved, for thou art my praiſe. Jer. xvii. 14.---Salvation is of the Lord, Jonah ii. 9.

2. Thy faith hath ſaved thee, Luke vii. 50.---Ye are ſaved, if ye keep *(in memory and practice)* what I have preached unto you, 1 Cor. xv. 2.

1. The

2. And

1. The foundation of God *ſtandeth ſure*, having this ſeal: the Lord knoweth them that are *his*, 2 Tim. ii. 19.

2. And let every one that nameth the name of Chriſt *depart* from iniquity, Ibid.---Now if any man have not the ſpirit of Chriſt, he is none of his, Rom. viii. 9. *His peculiar* people *(being)* an *holy* nation *zealous* of good works. 1 Pet. ii. 9. Tit. ii. 14.---Be *zealous* therefore, and repent: *(or)* I will *ſpue thee out* of my mouth. Rev. iii. 19. 16.

1. *Thou* wilt *perform* the truth to Jacob, and the mercy to Abraham, which *thou haſt ſworn* to our fathers from the days of old.---*To perform* the mercy promiſed to our fathers, and to remember his holy *covenant*, and the *oath*, which he ſware to our father Abraham, Micah vii. 20.---Luke i. 72.

2. I will *perform* the *oath*, which I ſware unto Abraham thy father, &c. *becauſe* that Abraham *obeyed* my voice, and *kept* my charge, my commandments, my ſtatutes, and my laws, Gen. xxvi. 3, 5.----Thus ſaith the Lord God of Iſrael, *Curſed* be the man, that *obeyeth not* the words of this *covenant*, which I commanded your fathers (in the day that I brought them forth from the iron furnace) ſaying, *Obey* my voice and *do* them, ſo ſhall ye be *my people*, and I will be your God; that I may *perform* the *oath* which I *have ſworn* to your fathers, Jer. xi. 3, 4, 5.

1. Surely *goodneſs* and mercy ſhall follow me *all the days* of my life, Pſ. xxiii. 6.

2. If thou *continue* in his *goodneſs*.----Holding faith, and a good conſcience, which ſome having *put away*, concerning faith have *made ſhipwreck*, Rom. xi. 22.---1 Tim. 18, 19.

1. A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: but it *ſhall not* come

2. *Becauſe* thou *haſt made* the Moſt High thy habitation.----*Becauſe* he *hath ſet* his love upon me,

come nigh *thee*, Pſ. xci. 7.

1. *My ſheep (obedient believers)* hear my voice, and I know *(approve)* them, and they follow me: And I *give* unto them eternal life, and they ſhall *never periſh*, neither ſhall any *pluck them* out of my Father's hand, John x. 27, &c.

me, *therefore* will I deliver him, verſes 6, 14.

2. The Lord preſerveth the *faithful*, &c. Be of good courage, and he ſhall ſtrengthen your heart, *all ye* that *hope in the Lord*, Pſ. xxxi. 22, 24.---*If ye will fear* the Lord, and *obey* his voice, and *not rebel* againſt his commandment, then ſhall ye *continue* following the Lord *your God*. But if ye *will not obey*, &c. then ſhall the hand of the Lord be againſt you. Only *ſerve* him in truth, with all your heart: For conſider, how great things he has done for you. But *if* ye ſhall ſtill *do wickedly*, ye ſhall be *conſumed*, 1 Sam. xii. 14, 15, 24, 25. [Leſt Samuel's teſtimony ſhould be rejected as unevangelical, I produce that of Chriſt himſelf; hoping that Zelotes will allow our Lord to underſtand his own goſpel.] Bear much fruit *ſo* ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you: *Continue* in my love. *If ye keep* my commandments, ye ſhall *abide* in my love: even as I have kept my Father's commandments, and *abide* in his love, John xv. 1, &c.---Every branch in me that beareth not fruit, he taketh away,---and they are burned, John xv. 2, 6.

1. There ſhall ariſe falſe Chriſts, and ſhall ſhew great ſigns, inſomuch that *(if it were poſſible)* they ſhall *deceive* πλανησαι *(lead into error)* the *very elect*, Mat. xxiv. 24.

2. They ſhall deceive many.---Take *heed* that no man *deceive you*, ver. 4, 5.---They *(that cauſe diviſions)* by good words *deceive* the hearts of the ſimple, Rom. xvi. 18. (Query: Are all the ſimple believers whom partymen *deceive*, very *reprobates?*)---I have eſpouſed you to Chriſt, &c. But I fear, leſt, by any means,

as

as the ſerpent *beguiled* Eve, ſo your minds ſhould be *corrupted*, 2 Cor. xi. 2, 3.---They *have been deceived (or have erred) from the faith* (απεπλανηθηταν *the very word uſed by our Lord, and ſtrengthened by a prepoſition,)* 1 Tim. vi. 10.---When Zelotes ſuppoſes that the clauſe *(if it were poſſible)* neceſſarily implies an *impoſſibility*, does he not make himſelf ridiculous before all thoſe who know the ſcriptures? That expreſſion, *if it were poſſible*, is uſed only on four other occaſions; and in each of them it notes *great difficulty*, but by no means *an impoſſibility*. Take only two inſtances: "*If it were poſſible* ye would have plucked out your own eyes, and have given them to me, Gal. iv. 15.---Paul haſted to be at Jeruſalem on the day of pentecoſt, *if it were poſſible* for him, Acts xx. 16." Now is it not evident, either that Paul wanted common ſenſe if he *haſted to do* what *could not* abſolutely be done; or that the expreſſion *if it were poſſible*, implies no impoſſibility? And is not this a proof, that Calviniſm can now *deceive* Zelotes, as eaſily as the tempter formerly *deceived* Aaron, David, Solomon, Demas, and Judas in the matter of the golden calf, Uriah, Milcom, and Mammon?

1. I have prayed for thee, that thy faith *fail not*, Luke xxii. 32.

That Peter's faith failed for a time is evident from the following obſervations: 1. *Faith without works is dead:* much more faith with lying, curſing, and the repeated denial of Chriſt:---2. Our Saviour himſelf ſaid to his diſciples after a far leſs grievous fall, "How is it that you have *no faith?*" Mark iv. 40.---3. His adding immediately,

2. I know thy works, &c. thou holdeſt faſt my name, and haſt *not denied* my *faith* [as Peter did]---Having damnation becauſe they have *caſt off* their firſt *faith*, Rev. ii. 13.---1 Tim. v. 12.---Which [a good conſcience, the believers moſt precious jewel next to Chriſt] ſome having put away, concerning *faith* have made *ſhipwreck*, 1 Tim. i. 19.---*Without faith* it is impoſſible to *pleaſe* God.---The juſt

ſhall

ately, "When thou art converted, ſtrengthen thy brethren," ſhows, that Peter would ſtand in need of *converſion*, and conſequently of *living*, *converting faith*; for as by killing unbelief we depart from God, ſo by living faith we are *converted* to him. Hence it is evident that, if Chriſt prayed that Peter's faith might not fail *at all*, he prayed *conditionally*; and, that upon Peter's refuſing to *watch and pray*, which was the condition particularly mentioned by our Lord, Chriſt's prayer was no more anſwered than that which he ſoon after put up, about his not drinking the bitter cup, and about the forgiveneſs of his revilers and murderers. But, if our Lord prayed (as ſeems moſt likely) that Peter's faith might not fail, or die like that of Judas, i. e. in ſuch a manner as never to come to life again, then his prayer was perfectly anſwered: For the candle of Peter's faith, which a ſudden blaſt of temptation (and not the exſtinguiſher of malicious, final obſtinacy) had put out. Peter's faith, I ſay, like the ſmoking flax, caught again the flame of truth and love, and ſhone to the enlightening of thouſands on the day of Pentecoſt, as well as to the *converſion* of his own ſoul that very night. However, from our Lord's prayer, Zelotes concludes, that true faith can never fail, in oppoſition to the ſcriptures, which fill the oppoſite ſcale; yea, and to reaſon, which pronounces that our Lord was too wiſe to ſpend his laſt moments in aſking, that a thing *might not* happen, which, if ye believe Zelotes, *could not* poſſibly happen.

ſhall live by *faith*, but if he draw back [i. e. if he make ſhipwreck of faith] my ſoul ſhall have *no pleaſure* in him, Heb. xi. 6.---x. 38,---If any [believer] provide not for his own, &c. he hath denied the *faith*, and is worſe than an *infidel*, 1 Tim. v. 8.

1. *God*, even our Father, who hath loved us, and given us *everlaſting* conſolation, &c. *ſtabliſh* you

2. *If ye will not* believe, ye ſhall *not* be *eſtabliſhed*, Iſ. vii. 9. God *preſerveth not* the life of the

you in every good word and work, 2 Theſſ. ii. 16, 17.---He who *eſtabliſheth us* with you in Chriſt, &c. is God, 2 Cor. i. 21.

the *wicked*, &c. He withdraweth not his eyes from the *righteous*, &c. He ſheweth them their *work*, and their tranſgreſſions, &c. He openeth alſo their ear to diſcipline, and commandeth that they *return* from iniquity. *If they obey* and ſerve him, they will ſpend their days in proſperity, &c. But *if they obey not*, they ſhall *periſh*, &c. and die without knowledge, Job xxxvi. 6---12.

1. Chriſt ſhall alſo *confirm* you *unto the end*, that ye may be blameleſs, &c. God is *faithful*, by whom ye were called unto the fellowſhip of his Son, 1 Cor. i. 8, 9.

2. Know ye not that *ye are* the temple of God, &c. If any [of you] defile the temple of God, *him* will God *deſtroy*, ch. iii. 16, 17.---If thy right eye offend thee, *pluck* it out, for it is profitable for thee that one of thy members ſhould *periſh*, and not that thy whole body ſhould be *caſt into hell*, Matt. v. 29.---*Deſtroy* not him with thy meat, *for whom Chriſt died*.---For meat *deſtroy* not the *work of God* [in] thy brother, who ſtumbleth, or is offended, Rom. xiv. 15, 20, 21. The Lord having *ſaved* the people, &c. afterwards *deſtroyed them* that believed not, Jude 5.---They did *all* drink, &c. of that ſpiritual rock, which followed them: and that rock was Chriſt. But with *many of them*, God was not well-pleaſed; for they, &c. *were deſtroyed* of the deſtroyer, 1 Cor. x. 4, 5, 10. They were *broken off* becauſe of unbelief, and thou ſtandeſt by faith, &c. *continue* in his goodneſs, otherwiſe thou alſo ſhalt be *cut off*, Rom. xi. 20, 22.---Thro' thy knowledge ſhall thy weak brother *periſh for whom Chriſt died*, &c. Wherefore if meat make my brother to offend [and ſo to *periſh*] I will eat no fleſh while the world ſtandeth, 1 Cor. viii. 11, 13.---There ſhall be falſe teachers among you, &c. who denying the Lord that *bought them*, ſhall bring upon themſelves

ſwift *deſtruction*.---Theſe ſhall *utterly periſh* in their own corruption, and ſhall receive the reward of unrighteouſneſs, &c. curſed children, who have *forſaken the right way*, 2 Pet. ii. 1, 12, 15. See alſo the ſcriptures quoted in page 129

1. He hath ſaid, I will never leave thee, nor forſake thee: ſo that [in the way of duty] we may boldly ſay, The Lord is my helper, Heb. xiii. 5, 6.---[I add in the way of duty, becauſe God made that promiſe originally to Joſhua, who knew God's breach of promiſe, when Achan ſtepped out of the way of duty. Compare Joſh. i. 5, with Joſh. vii. 14. and Numb. xiv. 34.]

2. My people have committed two evils, they have *forſaken me*, &c.---I will even *forſake you*, ſaith the Lord, Jer. ii. 13. xxiii. 33.---The deſtruction of the tranſgreſſors and of the ſinners ſhall be together, and *they* that *forſake* the Lord ſhall be *conſumed*, &c. and they ſhall both burn together, and none ſhall quench them, Iſa. i. 28, 31.

1. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, and ſaith unto him, If thou be the *Son (or child) of God*, caſt thyſelf down; for it is written, He ſhall give his angels charge concerning thee, &c. [not only leſt thou fall finally, but alſo] leſt thou daſh thy foot againſt a ſtone, Mat. iv. 5, 6. Pſ. xci. 11, 12.

How wiſely does the tempter quote ſcripture, when he wants to inculcate the *abſolute* preſervation

2. Jeſus ſaid, it is written again, Thou ſhalt not tempt the Lord thy God, Matt. iv. 7.—Neither let us tempt Chriſt, as ſome of them alſo tempted, and were *deſtroyed* of ſerpents, 1 Cor. x. 9.

(Who can tell how many have been deſtroyed by dangerous errors, which, after inſinuating themſelves into the boſom of the ſimple, by means of their ſmoothneſs and fine colours, drop there a mortal poiſon, that too often breaks out in virulent expreſſions, or in practices

vation of the ſaints! Can Zelotes find a fitter paſſage to ſupport their *unconditional* perſeverance! | practices worthy of—— "Mr. Fulſome?")

It is true however, that he never quotes it in favour of his doctrine: for who cares to plough with ſuch an heifer? *(fœnum habet in cornu.)* Therefore, though ſhe is as fit for the work, as moſt of thoſe which he does it with; he never puts her to his plough, no not when he makes the moſt crooked furrows. Should it be aſked, why the devil did not encourage Chriſt to throw himſelf down, by giving him ſome hints that a grievous fall would humble him, would make him ſympathize with the fallen, would drive him nearer to God, would give him an opportunity to ſhout louder the praiſes of preſerving grace, &c. I reply, that the tempter was too wiſe to ſhow ſo openly the cloven foot of *his* doctrine: too decent not to ſave appearances: too judicious to imitate Zelotes.

SECTION XVI.

What thoughts our Lord, St. John, St. Paul, and St. James entertained of fallen believers. A parallel between the backſliders delineated by St. Peter, and thoſe who are deſcribed by St. Jude. A horrible deſtruction await them, for denying the Lord that bought them, and for turning the grace of God into laſciviouſneſs.

IT is impoſſible to do the doctrine of *Perſeverance* juſtice, without conſidering what Chriſt and the Apoſtles ſay of apoſtates. Even in their days the number of falling and fallen believers were ſo great, that a conſiderable part of the laſt Epiſtles ſeems to be nothing but a charge againſt apoſtates, an attempt to reclaim phariſaic and antinomian backſliders, and a warning to thoſe who yet ſtood, not to "fall away after the ſame example of unbelief and conformity to this preſent world."

Begin we by an extract from Christ's epistles to the churches of Asia. Though the Ephesians hated the *deeds* of the Nicolaitans, yet after St. Paul's death, they so far inclined to *lukewarmness*, that they brought upon themselves the following reproof. "I have somewhat against thee, because *thou hast left* thy first love. Remember therefore, whence *thou art fallen*, and repent, and do thy first works, *or else* I will remove thy candlestick."—The church at Pergamos was not in a better condition; witness the severe charge that follows: "Thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, &c. to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, *or else* I will fight against thee with the sword of my mouth."—The contagion reached the faithful church of Thyatira, as appears from these words: "Thou sufferest that woman Jezebel to *seduce my servants* to commit fornication. —But unto, &c. as many as have not *this doctrine*, and have not known the *depths of Satan*, I will put upon you none other burthen."—In Sardis a few names (only) had not defiled their garments, the generality of Christians there had, it seems, a name to live and were dead.—But the fall of the Laodiceans was universal: Before they had suspected it, they had all, it seems, slidden back into the smooth, downward road that leads to hell. "I know thy works, says Christ, I would thou wert cold or hot. So then, because thou art lukewarm, I will spue thee out of my mouth."—Like those who stand complete merely in *notions* of imputed righteousness, "thou sayest, I am rich, &c. and have need of nothing; and knowest not that thou art wretched, and poor, and blind, and naked," Rev. ii. iii.

Can we read this sad account of the declension, and falling away of the saints, without asking the following questions? 1. If backsliding and apostacy were the bane of the primitive church, according to our Lord's doctrine; and if he did not promise

miſe to *any* of thoſe backſliders, that victorious, almighty grace would *certainly* bring them back; what can we think of Zelotes's doctrine, which promiſes *infallible perſeverance*, and enſures *finiſhed ſalvation* to *every* backſliding, apoſtatizing believer? 2. If the primitive church, newly collected by the Spirit, and ſprinkled by the blood of Chriſt, guided by apoſtolic Preachers, preſerved by the ſalt of perſecution, and guarded by miraculous powers, through which apoſtates could be given to Satan for the deſtruction of the fleſh, witneſs the caſe of Ananias, Sapphira, and the inceſtuous Corinthian;—If the primitive church, I ſay, with all theſe advantages, was in ſuch danger by the falling away of the ſaints, as to require all thoſe reproofs and threatenings from Chriſt himſelf: Is it not aſtoniſhing, that whole bodies of proteſtant believers ſhould riſe in our degenerate days to ſuch a pitch of unſcriptural aſſurance, as to promiſe themſelves, and one another, abſolute, infallible perſeverance in the divine favour?—And 3. If the apoſtate Nicholas, once a man of good report, full of the Holy Ghoſt and wiſdom, but afterwards (it ſeems) the ring-leader of the Nicolaitans: if Nicholas, I ſay, went about to lay a ſtumbling-block before Chriſtians, by teaching them that *fornication* would never endanger their finiſhed ſalvation; does Zelotes mend the matter when he inſinuates withal, that fornication, yea, adultery, and, if need be, murder, will do Chriſtians good, and even anſwer the moſt excellent ends for them?

Conſider we next what were St. John's thoughts of Antinomian apoſtates. He had ſuch a ſight of the miſchief, which their doctrine did, and would do in the church, that he declares, "This is love, that we *walk* after his commandments. This is the commandment that ye have heard from the beginning, ye ſhould *walk* in it. For *many deceivers* are entered into the world, who confeſs not [practically] that Jeſus Chriſt is come in the fleſh" (to deſtroy the works of the Devil: who deny Chriſt in his holy doctrine: and, among other dangerous abſur-

dities, will even give you broad hints, that you may commit adultery and murder without ceasing to be God's dear children. But believe them not.) "Look to yourselves that we lose not those things which we have wrought. Whosoever *transgresseth*, and *abideth not* in the [practical] doctrine of Christ, hath not God, &c. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed," 2 John 6 to 10. —Again, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—These things have I written unto you, concerning them that *seduce* you," 1 John ii. 4. 26.—"Little children, let no man *deceive* you: He that *does* righteousness is righteous, &c. He that *committeth* sin is of the Devil, &c. In *this* the children of God are manifest, and the children of the Devil," 1 John iii. 7, &c.—"They [who held the contrary doctrine] went out from us, but [in general] they were not of us,*—they were not *all* of us," [the heart of most of them had already departed from God and from us.] 1 John ii. 19.

What a fine opportunity had St. John of saying here, "If they are elect they will *infallibly* come back to us." But as he believed not the modern "doctrines of grace," he says nothing, either for Calvin's reprobation, or Dr. Crisp's election. Nor does he drop the least hint about a day of God's power, in which changeless love was *infallibly* to bring back *one* of all those backsliders, to make him sing louder the praises of free, sovereign, victorious grace. This passage of St. John therefore, which Zelotes quotes as a demonstration of Calvinian election, makes against it, rather than for it.

* That this is St. John's meaning appears from the absurdity of supposing, that *one and all* backsliders are *calvinistically reprobated:* For, if being *of us*, means being *calvinistically elected*; when the loving Apostle says, "If they had been *of us*, they would no doubt have continued *with us*:" it necessarily follows, that all who do not *continue with us*—all who start aside for any time, *are not of us*, i. e. upon the Calvinian plan, *are absolute reprobates, mere hypocrites:* A doctrine this, too shocking to be admitted even in mystical Geneva.

Although

Although I have frequently mentioned St. Paul's thoughts concerning fallen believers, I am perſuaded, that the reader will not be ſorry to ſee them balanced with St. James's ſentiments on the ſame ſubject.

St. PAUL's account of *Backſliders.*

1. Alexander the coppersmith, [who was once a zealous chriſtian, ſee Acts xix. 33.] did me much evil; the Lord reward him according to his works.—*No man* i. e. no believer] ſtood with me, but *all* forſook me: I pray God that it may not be laid to their charge, 2 Tim. iv. 14.—I fear leſt when I come I ſhall not find you ſuch as I would—leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults; and leſt my God humble me among you, and that I ſhall bewail *many* which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs, which they have committed, 2 Cor. xii. 20, 21.—Not forſaking the aſſembling of ourſelves together as the manner of ſome is, &c. for if we ſin wilfully [as they do] there remaineth no more ſacrifice for ſin, but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries, &c. [eſpecially him] who

St. JAMES's account of *unfaithful Believers.*

2. My brethren, &c. if there come unto your aſſembly a man in goodly apparel, and alſo a poor man in vile raiment, and ye have reſpect to him that weareth the gay clothing, &c. are ye not partial? &c. But *ye have deſpiſed* the poor, &c. If ye have reſpect to perſons ye commit ſin, &c. for whoſoever [of you] ſhall keep the whole law, and yet offend in one point, he is guilty of all.—From whence come wars among *you*? Come they not even of your luſts? &c. *Ye adulterers* and adultereſſes, know ye not that, &c. whoſoever will be a friend of the world, is the enemy of God? James ii. 1, &c. iv. 1, 4.

who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite to the ſpirit of grace, Heb. x. 25, &c.—Many [fallen believers] walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the croſs of Chriſt: whoſe end is *deſtruction*, whoſe god is their belly,—and who mind earthly things.—For all [comparatively ſpeaking] ſeek their own, and not the things which are Jeſus Chriſt's, Phil. iii. 18. ii. 21.

The Epiſtle to the Hebrews is a treatiſe againſt *apoſtacy*, and of conſequence againſt *Calvinian perſeverance*. As a proof of it, I refer the reader to a convincing Diſcourſe on Heb. ii. 3. which Mr. Olivers deſigns for the preſs. The whole Epiſtle of St. Jude, and the ſecond of St. Peter, were particularly written to prevent the falling away of the ſaints, and to ſtop the rapid progreſs of apoſtacy. The Epiſtle of St. Jude, and 2 Pet. ii. agree ſo perfectly, that one would think the two apoſtles had compared notes; witneſs the following parallel.

St. PETER's *deſcription of Antinomian apoſtates.*	St. JUDE's *deſcription of Antinomian backſliders.*
1. They have *forſaken* the right way;—following the way of *Balaam*, who loved the *wages* of unrighteouſneſs, 2 Pet. ii. 15.	2. Theſe be they, who *ſeparate* themſelves——They ran greedily after the error of *Balaam* for *reward*, Jude, verſe 19, 24.
1. *Spots* are they and blemiſhes, ſporting themſelves with their own deceivings, while they *feaſt* with you, ver. 13.	2. Theſe are *ſpots* in your feaſts of charity, when they *feaſt* with you; feeding themſelves without fear, ver. 12.
1. They *walk* after the *fleſh*, in the *luſt* of *uncleanneſs*, ver. 10.	2. *Filthy* dreamers—*walking* after their own *luſts*, ver. 8, 16.
1. They ſpeak *great ſwelling words* of vanity—they	2. Their mouth ſpeaketh *great ſwelling words*: creeping

——they promiſe them (whom they allure) liberty, while they themſelves are the ſervants of corruption, ver. 18, 19.

1. As natural brute beaſts, &c. they *ſpeak evil* of the things that they underſtand not, [eſpecially of the perfect law of liberty] and ſhall utterly periſh in their *own corruption*, ver. 12.

1. Wells without water, clouds that are carried with a tempeſt—beguiling, *unſtable ſouls*—to whom the miſt of *darkneſs is reſerved for ever*, ver. 14, 17. (How far was *St. Peter* from ſoothing *any* of thoſe backſliders by the ſmooth doctrine of their *neceſſary*, *infallible* return!

1. (St. Peter indirectly compares them to) The *angels that ſinned*, (whom) God ſpared not, but caſt down to hell, and delivered into *chains of darkneſs* to be reſerved unto *judgment*, ver. 4.

creeping in unawares, [i. e. inſinuating themſelves into rich widows houſes] having men's perſons in admiration, ver. 4, 16.

2. Theſe *ſpeak evil* of thoſe things which they know not, [eſpecially of Chriſt's law.] But what they know naturally, as brute beaſts, in thoſe things they *corrupt themſelves*, ver. 10.

2. Clouds they are without water, *carried* about of winds; trees whoſe fruit withereth, &c. *Wandering ſtars*, to whom *is reſerved* the blackneſs of *darkneſs for ever*, ver. 12, 13. (How far was *St. Jude* from rocking *any* of thoſe apoſtates in the cradle of *infallible* perſeverance!)

2. (St. Jude compares them to) The *angels* who *keep not* their firſt eſtate, left their own habitation, &c, reſerved in everlaſting *chains under darkneſs*, unto the *judgment* of the great day ver. 6.

From this remarkable parallel it is evident, that the Apoſtates deſcribed by St. Peter, and the Backſliders painted by St. Jude, were one and the ſame kind of people: and by the following words it appears, that all thoſe backſliders really fell from the *Grace of God*, and denied the Lord that *bought them*.

1. Even

1. Even denying the *Lord that bought them*, and bring upon themſelves *ſwift deſtruction*, &c. whoſe, &c. *damnation* ſlumbereth not, 2 Pet. ii. 1.

2. Ungodly men, turning *the grace of our God* into laſciviouſneſs, and *denying* [in works at leaſt] *the only Lord* God, and our *Lord Jeſus Chriſt*, [as Lord, Lawgiver, or Judge] Jude 4.

St. Peter more or leſs directly deſcribes theſe backſliders in the ſame Epiſtle, as people who have forgotten that they *were purged* from their old ſins,—who do not give all diligence to add to their faith, virtue,—who do not make their calling and election ſure,—who "after they have *eſcaped* the pollutions of the world *through the knowledge* of our Lord Jeſus Chriſt, (i. e. through a true and living faith) are again entangled therein, and overcome; whoſe latter end is worſe than the beginning,"—"who, after they *have known the way* of righteouſneſs, *turn* from the holy commandment delivered unto them," and verify the Proverb, "the Sow that was *waſhed*, is turned to her wallowing in the mire."

Here is not the leaſt hint about the *certain return* of any of thoſe backſliders, or about the *good* that their grievous falls will do either to others or to themſelves. On the contrary, he repreſents them *all* as people, that were in the high road to *deſtruction*. And far from giving us an Antinomian inuendo about the final perſeverance of all blood-bought ſouls, i. e. of the whole number of the redeemed, he begins his Epiſtle by declaring, that thoſe ſelf-deſtroyed backſliders "denied the Lord that *bought* them," and concludes it by this ſeaſonable caution: "There are in our beloved brother Paul's Epiſtles things [it ſeems, about the election of grace, and about juſtification without the works of the law] which they that are unlearned [or rather αμαθεις *unteachable*] and unſtable, wreſt, &c. unto their own deſtruction: Ye therefore, beloved, ſeeing ye know theſe things before, [being thus fairly warned] beware leſt *ye alſo*, being led away with the error of the

the wicked, fall from your own ſtedfaſtneſs: but grow in grace, and in the knowledge of our Lord Jeſus Chriſt:" which is the beſt method not to fall from grace—the only way to inherit the bleſſing, with which God will crown the faithfulneſs and genuine perſeverance of the ſaints.

I read the heart of Zelotes: And ſeeing the objection he is going to ſtart, I oppoſe to it this quotation from Baxter. "To ſay that then their faith (which works by faithful love) *does more* than *Chriſt* did, or God's *grace*, is a putrid cavil. Their faith, &c. is no efficient cauſe at all of their pardon, or juſtification: It is but a neceſſary receptive qualification; he that ſhuts the window *cauſeth* darkneſs; but it is fottiſh to ſay, that he who opens it, *does more* than the *ſun* to cauſe light, which he cauſeth not at all; but removeth the impediment of reception; and faith itſelf is God's gift:"—As all other talents are, whether we improve them or not.

I ſhould loſe time, and offer an inſult to the reader's underſtanding, were I to comment upon the preceding ſcriptures; ſo great is their perſpicuity and number. But, I hope, I ſhall not inſult his candor by propoſing to him the following queries. 1. Can Zelotes and Honeſtus be *judicious* Proteſtants, I mean *conſiſtent* defenders of Bible-religion, if the one throws away the weights of the *ſecond* ſcale, whilſt the other overlooks thoſe of the *firſt*?—2. Is it not evident, that, according to the ſcriptures, the *perſeverance* of the ſaints has two cauſes: the *firſt*, free-grace and *divine* faithfulneſs: and the *ſecond*, free-will and *human* faithfulneſs produced, excited, aſſiſted and nouriſhed, but *not neceſſitated* by free-grace?—3. With reſpect to the capital doctrine of *perſeverance* alſo, does not the truth lie exactly between the extremes into which Zelotes and Honeſtus perpetually run?—And laſtly: Is it not clear, that if Candidus will hold the truth as it is in Jeſus, he muſt ſtand upon the line of moderation, call back Zelotes from the *Eaſt*, Honeſtus from the *Weſt*, and

make

make them cordially embrace each other under the Scripture *meridian*. There the kind Father falls upon the neck of the returning prodigal, and the heavenly Bridegroom meets the wise virgins: There Free-grace mercifully embraces Free-will, while Free-will humbly stoops at the foot-stool of Free-grace: There the sun goes down no more by day, nor the moon by night: That is, the two gospel-axioms, which are the great doctrinal lights of the church, without eclipsing each other, shine in perpetual conjunction, and yet in continual opposition: There their conjugal, mysterious, powerful influence, gladdens the New Jerusalem, fertilizes the garden of the Lord, promotes the spiritual vegetation of all the trees of righteousness which line the river of God, and gives a divine relish to the fruits of the Spirit which they constantly bear. There, as often as Free-grace smiles upon Free-will, it says, "Be faithful unto death, and I will give thee a crown of life:" And as often as Free-will sees that crown glitter at the end of the race, it shouts, "Grace! Free-grace! unto it!" a great part of our faithfulness consisting in ascribing to *grace* all the honour that becomes the *first cause* of all good—the *original* of all visible and invisible excellence.

Perseverance must close our race, if ever we receive the prize; let then the scriptural account of it close my scales. But before I lay them by, I must throw in two more grains of scriptural truth; lest the reader should think, that I have not made good weight. If I thought Zelotes is a *gross* Antinomian; and Honestus an *immoral* Moralist; and that they *maliciously* tear the oracles of God in pieces; I would make them full weight by the two following scriptures:

1. The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth [or

2. I testify, &c. that if any man shall take away from the words of the book of this prophecy [much more if he takes away

[or a part of it] in unrighteouſneſs, Rom. i. 18.

away from the words of every book in the Old and New Teſtament] God ſhall take his part out of the book of life, and out of the holy city, and from the things, which are written in this book, Rev. xxii. 18, 19.

But, conſidering Zelotes and Honeſtus as two good men, who ſincerely fear and ſerve God in their way; and being perſuaded that an *injudicious* fear of a goſpel axiom, and not a *wilful* averſion to the truth, makes them caſt a veil over one half of the body of Bible-divinity; I dare not admit the thought, that theſe ſevere ſcriptures are adapted to their caſe. I ſhall therefore only aſk, whether they cannot find a ſuitable reproof in the following texts.

1. I am againſt the prophets, ſaith the Lord, that ſteal my word [contained No. 2.] every one from his neighbour, Jer. xxiii. 30.

2. Ye have made the word of God [contained No. 1.] of none effect by your tradition, Matt. xv. 6. [Equally diſmembering Chriſtianity, ye ſtill help the adverſaries of the goſpel to put in practice their pernicious maxim, *Divide and conquer*. And who requires this at your hands? Who will give you thanks for ſuch ſervice as this?]

SECTION XVII.

A ſcriptural plan of Reconciliation between Zelotes and Honeſtus; being a *double Declaration* to guard equally the two goſpel-axioms or the doctrines of *Free-grace* and *Free-obedience*. Biſhop Beveridge ſaw the need of guarding them both. Goſpel-miniſters ought equally to defend them.—An anſwer to Zelotes's objections againſt the declaration which guards the doctrine of free-obedience.—An important diſtinction between a *primary* truſt in *ſecond* cauſes and means.—Some

obſervations upon the importance of the ſecond goſpel-axiom.—Which extreme appeared greater to Mr. Baxter, that of Zelotes, or that of Honeſtus.—The Author's thoughts upon that delicate ſubject.

I HAVE hitherto pointed out the oppoſite errors of Zelotes and Honeſtus, and ſhewn that they conſiſt in ſo maintaining *one* part of the truth as to reject *the other*; in ſo holding out the glory of *one* of the goſpel-axioms as to eclipſe *the other*. I now preſent the Reader with what appears to me a fair, ſcriptural, and guarded plan of Reconciliation between themſelves, and between all good men, who diſagree about the doctrines of Faith and Works,—of Free-grace and Obedience. The Declaration which the Rev. Mr. Shirley deſired the Rev. Mr. Weſley to ſign at the Briſtol Conference, gives me the idea of this plan: Nay, the *firſt* part of it is nothing but that Declaration itſelf, guarded and ſtrengthened by ſome additions in brackets.

IT IS PROPOSED:

1. THAT the Preachers, who are ſuppoſed to countenance the *phariſaic* error of Honeſtus, ſhall ſign the following *anti-phariſaic* Declaration, which guards the doctrine of Faith and Free-grace, without bearing hard upon the doctrine of Obedience and Free-will; and aſſerts the free, gratuitous juſtification of a *ſinner* in the day of converſion, and afterwards, without denying the *gracious, remunerative* juſtification

2. THAT the Preachers, who are ſuppoſed to countenance the *Antinomian* error of Zelotes, ſhall ſign the following *anti-ſolifidian* Declaration, which guards the doctrine of Obedience and Free-will, without bearing hard upon the doctrine of Faith and Free-grace; and aſſerts the gracious remunerative juſtification of a *believer* in the day of trial and afterwards, without denying the *free, gratuitous*

fication of a *believer*, who, in the day of trial and afterwards, keeps the faith that works by love.

1. Whereas the doctrinal points in the Minutes of a Conference, held in London, Aug. 7. 1770, have been understood to favour [the pharisaic] justification [of a sinner] by works: Now the Rev. John Wesley, and others assembled in Conference, do declare that we had no such meaning; and that we abhor the doctrine of [a sinner's] justification by works, as a most perilous and abominable doctrine; and as the said Minutes are not [or do not appear to some people] sufficiently guarded in the way they are expressed, we hereby solemnly declare in the sight of God, that [as *sinners*--before God's throne,--according to the doctrine of *first* causes, —and with respect to the *first* covenant, or the law of *innocence*, which sentences *all sinners* to destruction] we have no trust or confidence but in the [mere mercy of God, through the sole righteousness *itous* justification of a *sinner* in the day of conversion and afterwards.

2. Whereas the books published against the said Minutes, have been understood to favour the present, inadmissible, and eternal justification of all fallen believers before God, that is, of all those, who having made shipwreck of the faith that works by obedient love, live in Laodicean ease; and, if they please, in adultery, murder, or incest: Now the Rev. Mr. *** and others do declare, that we renounce such meaning, and that we abhor the doctrine of the Solifidians or Antinomians, as a most perilous and abominable doctrine: and as the said books are not [or do not appear to some people] sufficiently guarded, we hereby solemnly declare in the sight of God, that [as *penitent*, *obedient*, and *persevering believers*—before the *Mediator's* throne —according to the doctrine of *second* Causes,—and with respect to the *second* Covenant, or the law

ouſneſs and] alone merits of our Lord and Saviour Jeſus Chriſt, for juſtification, or ſalvation, either in life, death, or the day of judgment: And tho' no one is a real Chriſtian believer, and conſequently, though no one can be ſaved [as a believer] who does not good works, where there is time and opportunity; yet our works have no part in [properly] meriting or purchaſing our ſalvation from firſt to laſt, either in whole or in part; [the beſt of men, when they are conſidered as *ſinners*, being juſtified freely by God's grace, through the redemption that is in Jeſus Chriſt, Rom. iii. 24.

law of *Chriſt*, which ſentences all his impenitent, diſobedient, apoſtatizing ſubjects to deſtruction] we have no truſt, or confidence,* but in the truth of our repentance towards God, and in the ſincerity of our faith in Chriſt for juſtification, or ſalvation, in the day of converſion and afterwards:—No truſt nor confidence, but in our final perſeverance in the obedience of faith, for juſtification or ſalvation in death, and in the day of judgment. *Becauſe* no one is a *real* believer under any diſpenſation of goſpel-grace, and of conſequence no one can be ſaved, who does not good works, i. e. who does not *truly repent*, *believe*, and *obey*, as there is time, light, and opportunity. Nevertheleſs our works, that is, our repentance, faith, and obedience, have no part in *properly* meriting or purchaſing our ſalvation from firſt to laſt, either in whole or in part; the *properly*-meritorious cauſe of our *eternal*, as well as *intermediate* and *initial* ſalvation, being *only* the merits, or the blood

* I beg that the reader would pay a peculiar attention to what precedes, and follows this clauſe. I, myſelf, would condemn it, as ſubverſive of the doctrine of grace and phariſaical, if I conſidered it as detached from the context, and not guarded or explained by *the words in Italics*, upon which the greateſt ſtreſs is to be laid. If Zelotes has patience to read on, he will ſoon ſee how the *ſecondary* truſt in the obedience of faith, which I here contend for, is reconcileable with our *primary* truſt in Chriſt.

and

and righteouſneſs of our Lord aud Saviour Jeſus Chriſt.

The preceding Declaration, which defends the doctrine of *Free-grace*, and the *gratuitous* juſtification and ſalvation of a *ſinner*, is founded on ſuch ſcriptures as theſe:

1. If Abraham were juſtified by works, he hath *whereof to boaſt*.—To him that *worketh not*, but believeth on him that *juſtifieth the ungodly*, his faith is imputed, &c.—God imputeth righteouſneſs *without works*.—*Not by works* of righteouſneſs which we have done, *but of his mercy* he *ſaved* us.—By *grace* are ye *ſaved*, through faith: and that *not of yourſelves*, it is the *gift* of God: *not of works*, leſt any man ſhould boaſt.—By the deeds of the law ſhall *no fleſh be juſtified*, &c.

The preceding Declaration, which defends the doctrine of *Free-obedience*, and the *remunerative* juſtification and ſalvation of a *believer*, is founded upon ſuch ſcriptures as theſe:

2. Was not Abraham our father *juſtified by works*?—Ye ſee how *by works* a man is *juſtified*, and not by faith only.—We are *ſaved* by *hope*.—In *doing* this thou ſhalt *ſave* thyſelf.—He that *endureth* unto the end, the ſame ſhall be *ſaved*.—He became the Author of *eternal ſalvation* to them that *obey* him. *This* ſhall turn to my *ſalvation through* your prayer.—With the mouth confeſſion is *made* to *ſalvation*.—By thy *words* thou ſhalt be *juſtified*.—The *doers* of the law [of Chriſt] ſhall be *juſtified*, &c.

And let none ſay, that this doctrine has not the ſanction of good men. Of a hundred whom Zelotes himſelf conſiders as orthodox, I ſhall only mention the learned and pious Biſhop Beveridge, who, though a rigid Calviniſt in his youth, came in his riper years to the line of moderation, which I recommend, and ſtood upon it when he wrote what follows,

lows, in his *Thoughts upon our call and election. Third Edit. page* 297.

" What then ſhould be the reaſon, that ſo many ſhould be called and invited to the chiefeſt good, and the higheſt happineſs their natures are capable of; yet ſo few of them ſhould mind and proſecute it ſo as to be choſen, or admitted into the participation of it? What ſhall we aſcribe it to? The will and pleaſure of almighty God, as if he delighted in the ruin of his creatures, and therefore although he calls them, he would not have them come unto him? No, that cannot be: For in his revealed will, which is the only rule that we are to walk by, he has told us the contrary in plain terms, and has confirmed it too with an oath; ſaying, " As I live, I have no pleaſure in the death of the wicked, but that he ſhould turn from his ways and live," Ezek. xxxiii. 11. And elſewhere he aſſures us, that he " would have all men to be ſaved, and come to the knowledge of the truth," 1 Tim. ii. 4. And therefore, if we believe what God ſays, nay if we believe what he has *ſworn*, we muſt needs acknowledge, that it is his will and pleaſure, that as many as are called, ſhould be all choſen and ſaved: And indeed if he had no mind we ſhould come when we are called to him, why ſhould he call us all to come? Why has he given us his word, his miniſters, his ordinances; and all to invite and oblige us to repent and turn to him; if after all he has reſolved not to accept of us, nor would have us come at all? Far be it from us that we ſhould have ſuch hard and unworthy thoughts of the great Creator and Governor of the world; eſpecially conſidering that he has told us the contrary, as plainly as it was poſſible to expreſs his mind to us."

Then the Biſhop mentions five reaſons why *many are called, but few choſen:* and he cloſes them by theſe words (page 310.) " The laſt reaſon which our Saviour gives in this parable, is becauſe of thoſe who are called, and come too at the call, many come not aright, which he ſignifies by the man that

came

came without the wedding-garment; where, altho' he mentions but one man, yet under that one is comprehended all of the ſame kind, even all ſuch perſons—who profeſs to believe in Chriſt, and to expect ſalvation from him, yet will not come up to the terms which he propounds in the goſpel to them, even to "walk worthy of the vocation wherewith they are called," Eph. iv. 1. And indeed this is the *great reaſon* of *all*, why of ſo many, who are called, there are ſo few choſen, becauſe there are ſo few, who do all things which the goſpel requires of them. Many, like Herod, will do many things; and are almoſt perſuaded to be chriſtians as Agrippa was, &c. Some are all for the duties of the firſt table without the ſecond, others for the ſecond without the firſt. Some" [like heated Honeſtus] "are altogether for obedience and good works without faith in Chriſt: others" [like heated Zelotes] "are as much for faith in Chriſt, without obedience and good works. Some" [like mere Moraliſts] "would do all themſelves, as if Chriſt had done nothing for them: others," [like mere Solifidians] "fancy that Chriſt has ſo done all for them, that there is nothing left for themſelves to do: And ſo betwixt both ſorts of people," [between the followers of Honeſtus, and thoſe of Zelotes] "which are the far greater part of thoſe who are called, either the *Merits* or elſe the *Laws* of Chriſt are ſlighted and contemned. But is this the way to be ſaved? No ſurely."

Hence it is evident, that if Biſhop Beveridge is right here, the ſaving truth lies exactly between the miſtake of Zelotes and the error of Honeſtus. Now if this is the true ſtate of the queſtion, is it poſſible to propoſe a plan of reconciliation more ſcriptural than that, which ſo ſecures the *Merits* of Chriſt as not indirectly to overthrow his *Laws*, and ſo enforces his *Laws* as not indirectly to ſet aſide his *Merits*? And is not this effectually done in the reconciling Declarations? Do they not equally guard the two goſpel-axioms? Do they not with impar-

tiality

tiality defend Free-grace and Free-obedience? And might not peace be reſtored to the Church upon ſuch a ſcriptural, rational, and moderate plan of doctrine?

I fear that a *laſting* Reconciliation upon any other plan is impoſſible: for the goſpel muſt ſtand upon its legs (the two goſpel-axioms) or it muſt fall. And if Satan, by transforming himſelf into an angel of light, prevails upon good, miſtaken men, to cut off one of theſe legs, as if it were uſeleſs or mortified; ſome good men, who are not yet deceived, will riſe up in its defence. So ſure therefore as "the gates of hell ſhall never prevail againſt the church of the living God—the pillar and ground of the truth," there ſhall always be a ſucceſſion of judicious, zealous men, diſpoſed to hazard their life and reputation in the cauſe of goſpel-truth, and ready to prevent the myſtical ark from being overſet on the right hand or on the left. If a pious Criſp, for example, puſhes it into the Antinomian ditch, for fear of the phariſaic deluſion; a pious Baxter will enter his proteſt againſt him: And if a Taylor throws it into the phariſaic ditch, for fear of the Antinomian error; God will raiſe up a Weſley to counter-work his deſign. Nay, a Weſley is a match for a benevolent Taylor, and a ſeraphic Hervey; and I hope, that ſhould Mr. Sh——y ever deſire him to ſign an anti-phariſaic declaration, he will not forget to deſire Mr. Sh——y to ſign alſo an anti-ſolifidian proteſt; every goſpel-miniſter being an equal debtor to *both* axioms: nor can I conceive why Mr. Sh——y ſhould have more right * ſolemnly to ſecure the *firſt* axiom, than Mr. Weſley has ſolemnly to guard the *ſecond*.

But

* Mr. Weſley is too judicious a divine to ſign a paper, that leaves the ſecond axiom quite unguarded: Accordingly we find that axiom guarded in theſe words of Mr. Sh——y's declaration, "No one is a believer, (and conſequently cannot be ſaved) who doth not good works, where there is time and opportunity." Nevertheleſs this clauſe does not by far form ſo *ſolemn* a guard, as might have been demanded upon ſo remarkable an occaſion.

Mr.

But leaving these two divines, I return to Zelotes, who seems very much offended at my saying, *We have no trust nor confidence*, that any thing will stand us instead of repentance, faith, and obedience: An assertion this, which implies that (with respect to the *second* causes, and *secondary* means) we place *secondary* trust and confidence in the graces which compose the Christian character.' But I ask, wherein does the heresy of this doctrine consist? Do I renounce orthodoxy when I say, that with respect to *some* SECOND *means*, and *some* SECOND *causes*, I have *no trust nor confidence* but in my *eyes* to see, in my *ears* to hear, and in my *throat* to swallow? Should not I be fit for Bedlam, if I *trusted* to see without eyes, to hear without ears, and to swallow without a throat? If I have not a *trust*, that my shoes will answer the end of *shoes*, and my hat the end of a *hat*; may I not wisely put my shoes upon my head, and my hat on my feet? And if I have not a *confidence*, that my horse will carry me better than a broom-stick, may I not as well get upon a

Mr. Sh——y, and the clergy that accompanied him, might with propriety have been desired to remove the fears of those who signed the declaration which he had drawn up, by signing at least the following Memorandum.—For as much as Aaron, David, Solomon, Peter, and the incestuous Corinthian did not do good works, when they, or any of them, worshipped a golden calf, Milcom, and the abomination of the Zidonians,—denied Christ, or committed adultery, murder, or incest, we hereby solemnly declare in the sight of God, that we abhor the doctrine of the Solifidians, who say, that the above-mentioned backsliders had justifying, saving faith, while they committed the above-mentioned crimes; such a doctrine being *perilous and abominable*; because it absolutely overturns the xiith Article of our Church, and encourages all Christians to make Christ the minister of sin, and to believe that they may commit the most atrocious crimes, without losing their faith, their justification, and their title to a throne of glory.

If Mr. Sh——y and his friends had refused to sign such a memorandum as this, the world would have had a public demonstration that Calvinism is the doctrine of *protestant indulgencies*; and that it establishes *speculative*, and consequently makes way for *practical* Antinomianism in its most flagrant immoralities, as well as in its most winning refinements.

broom-stick,

broom-ſtick, as on horſe-back? What would Zelotes think of me, if I did not *truſt* that bread would nouriſh me ſooner than poiſon, and that fire will warm me better than ice? Is it not a branch of wiſdom to *truſt* every thing, juſt ſo far as it deſerves to be truſted; and a piece of madneſs to do otherwiſe?

O ye admirers of Zelotes's goſpel, come, and I will explain to you all my ſuppoſed error. I truſt *only* and *ſolely* in *God* as the *firſt* and *capital cauſe*, and in *Chriſt* as the *firſt* and *capital means*, of my preſent and eternal *ſalvation*: But beſides this *primary* truſt, I have a thouſand *inferior* truſts. Take a few inſtances. I have a *ſure truſt and confidence*, that the Bible will further me in the way to eternal ſalvation, more than the Alcoran:—baptiſm, more than circumciſion; the Lord's ſupper, more than the jewiſh paſſover:—the houſe of God, more than the playhouſe:—praying, more than curſing:—repentance, faith, hope, charity, and perſeverance; more, far more than impenitency, unbelief, deſpair, uncharitableneſs, and apoſtacy.

If I am a heretic for ſaying that ſomething beſides Chriſt is conducive to *ſalvation*, and of conſequence may, *in its place and degree*, be truſted in for ſalvation; is St. Paul orthodox, when he exhorts the Philippians to *work out* their own *ſalvation*, aſſures them that his afflictions ſhall turn to his *ſalvation thro'* their prayers, and writes to Titus, that in *doing* the work of an evangeliſt, he ſhall *ſave* himſelf, and them that hear him?

Again: Will *Chriſt ſtand* me in ſtead of *repentance?* Has he not ſaid himſelf, "Except *ye* repent, ye ſhall periſh?" Will *He* ſtand me in ſtead of *faith?* Did he not aſſert the contrary when he declared, that "he who *believeth not* ſhall be damned?" Will *He* ſtand me in ſtead of evangelical *obedience?* Does he not maintain the oppoſite doctrine, where he declares, that he will bid them "depart from him, who call Lord, Lord, and *do not* the things which he ſaith?" Will *He* ſtand me in ſtead of *perſeverance?*

Has

Has he not ſaid himſelf, that he will "deny them that deny him;" that he will finally own us as his "diſciples, *if we continue* in his words;" and that "he, who *endureth to the end*, the ſame ſhall be *ſaved*?"—Zelotes finds it eaſier to raiſe difficulties, than to remove thoſe which are thrown in his way. He comes therefore with his mouth full of objections againſt my ſecond declaration. Let us lend him an ear, and give him an anſwer.

OBJ. I. "If with reſpect to the doctrine of *ſecond cauſes*, and *ſecond means* of eternal ſalvation, you have no truſt or confidence to be ſaved *as a penitent, obedient, and perſevering believer*, but by true Repentance, Faith, Obedience, and Perſeverance; you cannot repoſe your *whole* truſt upon God alone; nor can you give Chriſt *all* the glory of your ſalvation."

ANS. To make God a *ſecond Cauſe*, and Chriſt a *ſecond Means of ſalvation*, is not to give them the glory: It is to pull them out of their throne, and make them ſtoop to an office unworthy of their matchleſs dignity. If the king gave you a purſe of gold, could you not give him *all the glory* of his generoſity, without ſuppoſing that he was the laborious digger of the golden ore, the ingenious coiner of the gold, and the diligent knitter of the purſe? If you complimented him in *all* theſe reſpects, leſt he ſhould not have *all* the glory; would you not pour contempt upon his greatneſs? And do you not ſee, that, by a parity of reaſon, what you call "robbing God and Chriſt of their glory," is only *refuſing to diſhonour them*, by aſcribing to them a ſhameful office: I mean the office of a *ſecond* cauſe, or of a *ſecondary* means of ſalvation? Can you not conceive, that to give a *general* the honour of a *ſerjeant*, under the pretence of giving him *all* the honour, is to ſet him below an *enſign*, and rank him with an *halbert-bearer*? Again: when you ſay, that in general, upon a journey, with reſpect to *ſecond* cauſes and means, you have no truſt or confidence, but in your money, in the goodneſs of your horſes

and

and carriage, in a paſſable ſtate of the roads, in the ſkill of your driver, &c. do you betray any *miſtruſt* of divine Providence? On the contrary, does not your diſtinction of *ſecond* cauſes and *ſecon!* means ſhow, that you reſerve your *primary* truſt and confidence for *God*, who is the *firſt Cauſe* of your bleſſings; and for his *providential care* over you, which is the *firſt Means* of your preſervation? And if a pretender to orthodoxy charged you with atheiſm or hereſy for your aſſertion, would you give him your vote to be an officer of the proteſtant inquiſition; if the black tribunal which totters in Spain, ſhould ever be ſet up in England?

OBJ. II. "Your firſt declaration indeed exalts Chriſt; but the ſecond *uncrowns* him to *crown* our graces;—yea, to crown *ourſelves* as poſſeſſed of ſuch and ſuch graces; which is the rankeſt popery, and the very quinteſſence of phariſaiſm."

ANS. How can my *crowning* repentance, faith, and obedience with a *ſcriptural coronet*, rob Chriſt of his *peculiar crown?* Are we not indebted to him, both for our graces and for the coronet, with which he rewards our acceptance and improvement of his favours? Would it be right in you to repreſent me as an enemy to the crown and King of England, for aſſerting, that Barons, Earls, and Dukes have received from him, or his predeceſſors, the right of wearing coronets, or ſecondary crowns? Is it not the glory of our Sovereign, to be at the head of a *crowned* Peerage? And would you really honour him, if on a coronation day you ſecured the glory of his *imperial* crown, by kicking the coronets off the heads of all the Peers, who come to pay him homage? Would he thank you for that ill-judged proof of your loyalty? Would he not reprove you for your unparalleled raſhneſs? And think you that Chriſt will commend the Antinomian zeal, with which you ſet up the great image of *finiſhed ſalvation* in the plain of myſtical Geneva, upon a heap of the coronets wherewith he and his apoſtles have crowned the graces of believers? Can

you

you ſearch the ſacred records without finding there the doctrine, which you repreſent as treaſonable or heretical? Did you never read, "O woman, great is *thy* faith! *Thy faith* hath *ſaved* thee?" And what is this, but allowing believers to wear a *ſalvation coronet*,—a coronet this, which they will juſtly caſt before the throne of the grace that gave it them, and offered it all the day long to thoſe, who obſtinately put it from them?—Did you never read, "We are *ſaved* by *hope*:—Be *faithful* unto death, and I will give thee the *crown* of life:—He is the author of *eternal ſalvation* to them that *obey* him:—He will give the *crown* of life to them that *love* him," &c. Is not this granting a ſalvation coronet to the hopeful, faithful, obedient, loving believer? And if you throw my Scales away, and cry out, "Arminian Methodiſm turned out rank popery at laſt *," think you there are no Bibles left in the kingdom? No people able to read ſuch Scriptures as theſe? "Let no man *beguile* you of your reward through voluntary humility,—fair ſpeeches,—and deceivableneſs of unrighteouſneſs.—Hold faſt that which thou haſt, that no man take *thy crown*" on any pretext whatever: No, not on the moſt plauſible of all pretexts, "Pray, give me *thy crown*" for it is not conſiſtent with that of the Redeemer."—Who could ſuggeſt to good men, ſo artful and dangerous a doctrine?—Who, but the deceitful adverſary, that can as eaſily transform himſelf into an angel of light, to rob us of our crown of righteouſneſs, as he formerly could transform himſelf into a ſerpent, to rob our firſt parents of their crown of innocence?

OBJ. III. "You may turn and wind as long as you pleaſe; but you will never be able to reconcile your doctrine with *the doctrines of grace*: for if you have the *leaſt* truſt and confidence in *your* graces, you do not truſt *wholly* in the Lord; you truſt *partly* in *an arm of fleſh*, in direct oppoſition to the ſcrip-

* The title of a Calviniſtic Pamphlet publiſhed againſt the *Fourth Check*.

ture, "curſed is the man, who truſteth in man, and maketh fleſh his arm." Jer. xvii. 5."

ANS. I grant that our doctrine can never be reconciled to what *you* call "the doctrines of grace," becauſe *your* partial doctrines of grace are irreconcileable with the holy, free, and equitable goſpel of Chriſt: but, we can as eaſily reconcile the *primary* truſt mentioned in our *firſt* declaration, with the *ſecondary* truſt mentioned in the *ſecond*, as you can reconcile my *ſecond* Scale with the *firſt*. Our *ſecondary* confidence, which ariſes from the teſtimony of a good conſcience, no more militates in our breaſt with our *primary* confidence, which ariſes from the love of Chriſt; than our regard for the Queen excludes our reſpect for the King. In myſtic Geneva indeed they teach, to the honour of the King, that the royal ſpouſe is all filthy; but in our Jeruſalem we aſſert, that ſhe is all glorious, and that the King greatly deſires her beauty. To uncrown her therefore, and load her with infamy, can never be the way of honouring and pleaſing our Melchiſedec.

With reſpect to the paſſage which you produce from Jeremiah, the ſenſe of it is fixed by what immediately follows, "And whoſe heart departeth from the Lord." Theſe words ſhow, that the *truſt* forbidden in that Scripture, is only *ſuch* a *truſt* in men and things, as makes our hearts depart from the Lord. Now this can never be the truſt and confidence mentioned in our ſecond declaration: For, in both declarations, we ſecure to God, as the *firſt* Cauſe; and to Chriſt, as the *firſt* Means, ALL the glory which is worthy of the firſt cauſe, and of the firſt means: And, I repeat it, if you aſcribe to the Lord any other glory, you inſult him as much as you would do a prince, if you gave him the glory which belongs to his conſort or his cook:—I mean the glory of bearing fine children, and of making good ſauces.

Again: There is no medium between *ſome* degree of *truſt*, and the *utmoſt* degree of *diſtruſt*

Now

Now if the Scripture which you produce, *abſolutely* forbids *every degree* of inferior *truſt* in man or things, it follows, that the more full we are of *diſtruſt* and diabolical ſuſpicions, the more godly we are. And thus, for fear of putting any degree of *ſecondary truſt* in man or in things, we muſt *miſtruſt* all our wives as adultereſſes, all our friends as traitors, all our neighbours as incendiaries, all our ſervants as murderers, and all our food as poiſon. But if this fair conſequence of our doctrine ſtands, what becomes of charity, which thinketh no evil, and hopeth all things? And if the words of Jeremiah are to be underſtood in *your narrow* ſenſe, what becomes of Chriſt himſelf, who repoſed a degree of *truſt in man*,—yea, in Judas, whilſt he counted him faithful? That expreſſion of Job therefore, "He [the Lord] putteth no truſt [that is, no *abſolute* truſt] in his ſaints," is to be underſtood ſo as not to contradict the words of St. Paul, "He [the Lord] counted me faithful, [i. e. truſted in me] putting me into the miniſtry;" or the prophetic words of David concerning Chriſt and Judas, "yea, mine own familiar friend *in whom I truſted*, who did eat of my [multiplied] bread, hath lift up his heel againſt me."

To conclude: If England ſmiles yet at the imbecility of the king, who durſt not venture over London-bridge, and wondered at thoſe who *truſted* that fabric as a *ſolid bridge*; ſhall we admire Zelotes's wiſdom, who wonders at our having a ſcriptural, inferior *truſt* in the graces which form the chriſtian character? And ſhall we not count it an honour to be ſuſpected of hereſy, for having a ſure truſt and confidence, that true repentance, and nothing elſe, will anſwer for us the end of *repentance*?—That true faith, and nothing elſe, will anſwer for us the end of *faith*?—That evangelical obedience, and not an imputed righteouſneſs, will anſwer for us the end of evangelical obedience?—And that final perſeverance, and not whims about "finiſhed

ſalvation," will anſwer for us the end of *final perſeverance.*

Having thus anſwered Zelotes's objections againſt the declaration which guards the *ſecond* goſpel-axiom, I ſhall now preſent him with ſome obſervations upon the importance of that axiom.

1. The FIRST axiom, or the doctrine of *grace*, holds forth chiefly what *Chriſt* has done; and the SECOND axiom, or the doctrine of *obedience*, holds forth chiefly what *we* are to do; now, any unprejudiced perſon muſt own, that it is as important for us to know *our own* work, as to know the work of *another*.—2. In the day of judgment we ſhall not be judged according to Chriſt's works and experiences, but according to our own.—3. Thouſands of righteous heathens, it is to be hoped, have been ſaved without knowing any thing of Chriſt's external work: but none of them were ever ſaved without knowing or doing their own work, that is, without working out their ſalvation with fear and trembling, according to their light.—4. Moſt of the Jews that have been ſaved, have gone to heaven without any *explicit particular* acquaintance with Chriſt's merits: (See *Equal Check*, p. 43. Note.) but none of them was ever ſaved without fearing God and working righteouſneſs.—5. To this day, thoſe that are ſaved, three parts of the world over, are in the general ſaved by the gracious light that *directly* flows from the ſecond goſpel-axiom, thro' Chriſt's *merits*, altho' they never heard of his *name*. 6. England and Scotland, where the redeeming work of Chriſt is gloriouſly preached, ſwarm nevertheleſs with practical Antinomians; that is, with men who practically ſeparate works from faith, and the decalogue from the creed. Now all theſe Gnoſtics follow the fooliſh virgins, and the unprofitable ſervant into hell, crying *Lord! Lord!* and forgetting to *do* what Chriſt commands.—7. We can never be too thankful for the light of both axioms; but were I obliged to ſeparate them, I had much rather obey with Obadiah, Plato, and Cornelius; than to believe

lieve with Simon Magus, Nicholas, and "Mr. Fulſome."

Theſe, and the like obſervations appeared ſo weighty to judicious Mr. Baxter, that in the preface to his *Confeſſion of Faith*, page 29, he ſays, "The great objection is, that I aſcribe too much to works.—I ſhall now only ſay, &c. that I ſee many well-meaning, zealous men dividing our religion," [which is made up of the two goſpel-axioms] "and running into two *deſperate extremes*. One ſort" [at the head of whom is *Zelotes*] "by the heat of oppoſition to popery do ſeem to have forgotten, that faith and Chriſt himſelf are but *means*, and a way for the revolting ſoul to come home to God by; and thereupon place all the eſſence of their religion in *bare believing*; ſo making that the *whole*, which is but the door or *means* to better, even to a conformity of the ſoul to the image and will of God. Others" [at the head of whom is *Honeſtus*] "obſerving his error, fly ſo far from it as to make faith itſelf, and Chriſt, to be ſcarce neceſſary: So a man have God's image, ſay they, upon his ſoul, what matter is it, which way he comes by it? whether by Chriſt, or by other means? And ſo they take all the hiſtory of Chriſt to be a mere accident to our neceſſary belief, and the precepts only of holineſs to be of abſolute neceſſity. The former contemn *God*, under pretence of extolling Chriſt. The latter contemn *Chriſt*, under pretence of extolling God alone. ---He that pretending to extol *Chriſt* or *Faith* degrades *godlineſs*, thereby ſo far rejects *God*; and he, that on pretence of extolling *Godlineſs*, degrades *Faith*, ſo far rejects *Chriſt*, &c. I therefore *deteſt both* theſe extremes:" [that of Zelotes and that of Honeſtus:] "But it being the *former* which I take to be the *greater*, and which too many men of better repute give too much countenance to, in their inconſiderate diſputes againſt works in juſtification, I thought I had a call to ſpeak in ſo great a cauſe."

It appears from this excellent quotation, that judicious Mr. Baxter gave the preference to the *second* goſpel-axiom, and thought the doctrine of Honeſtus leſs dangerous than that of Zelotes. For my part, though Zelotes thinks me partial, I keep my Scales even; and according to the weights of the ſanctuary which I have produced, I find that Zelotes and Honeſtus are *equally* wanting. I thank them both for embracing *one* axiom; I check them both for neglecting *the other:* And if Zelotes deſerves ſuperior praiſe for maintaining the *firſt* axiom, I will cheerfully give him the *firſt* place in my eſteem: I confeſs however, that I am ſtill in doubt about it, for two reaſons: 1. Zelotes preaches indeed the *firſt* goſpel-axiom, for he preaches Chriſt and Free-grace: but after all, for whom does he preach them? For *every creature* according to the goſpel-charter? No: but only for the little flock of the rewardable elect. If you believe his goſpel, there was never a ſingle dram of free, ſaving grace in the heart of God, or one ſingle drop of precious atoning blood in the veins of Chriſt, for the immenſe herd of the reprobates. Before the beginning of the world, they were all perſonally appointed *neceſſarily* to ſin and be damned. Thus, according to Zelotes's doctrine, free-grace, and the firſt goſpel-axiom, are not only *mere chimeras* with reſpect to a majority of mankind; but *free-wrath* lords it with ſovereign caprice over countleſs myriads of men, to whom Chriſt may with the greateſt propriety be preached as a *reprobating damner*, rather than as a *gracious Redeemer.*—2. I could better bear with Zelotes's inconſiſtencies, if he were ſatisfied with *diminiſhing* the genuine cordial of *free-grace*, and *adulterating* it with his bitter tincture of *free-wrath*, and with his luſcious ſyrup of *wanton free-grace:* But alas! he openly or ſecretly attacks the doctrine of *ſincere obedience:* He calls them "poor creatures," who zealouſly plead for it: He unguardedly intimates, that they are out of the way of ſalvation: And (Oh! tell it not among the heathens) he ſometimes

gives

gives you deadly hints about the excellence of diſobedience: "Sin works for our good:—It keeps us humble:—It makes Chriſt more precious:—It endears the doctrine of ſovereign, rich, diſtinguiſhing grace:—It will make us ſing louder in heaven."

"You wrong me, (ſays Zelotes) you are a ſlanderer of God's people, and a calumniator of goſpel-miniſters. I, for one, frequently enforce the ten commandments upon believers." True, Sir; but how do you do this? It is by inſinuating more or leſs, ſooner or later, as your *moral* audience and your *pious* heart can bear it, that the decalogue is not now a rule to be judged by, but "a rule of life," the breach of which will anſwer all the above-mentioned excellent ends in believers? And what is this, but preaching proteſtant *indulgencies*, as I ſaid before? When you do this, do you not exceed the popiſh diſtinction between venial and mortal ſins? Yea, do you not make *all the crimes* of every fallen believer, *venial?* Nay more, do you not indirectly repreſent their grievous falls as *profitable?* And to ſeal up the deluſion, do you not perſuade the ſimple wherever you go, that our works have nothing to do with our eternal juſtification before God? That our everlaſting ſalvation is *finiſhed* by Chriſt alone, and that whoever believes fallen believers will be condemned by their bad works, is an enemy to the goſpel, an Arminian, a Pelagian, a Papiſt, an Heretic?

If this character of Zelotes is juſt, and if Honeſtus is a conſcientious good man, who preaches Chriſt every ſacrament day, and who enforces ſpiritual ſincere obedience, (i. e. true Repentance, true Faith, true Hope, and true Love to God and man, in all their branches; and who does it with ſincerity, aſſiduity, and warmth, I cannot but think as favourably of him as I do of his antagoniſt.

I muſt however do Zelotes the juſtice to ſay, that an appearance of truth betrays him into his favourite error. If he does not lay a ſcriptural ſtreſs upon the

the indiſpenſableneſs of obedience, it is chiefly for fear of "legalizing the goſpel," and robbing God's children of their comforts. See that fond mother, who prides herſelf in the tenderneſs ſhe has for her children. She will not ſuffer the wind to blow upon them: the ſun muſt never ſhine upon their delicate faces: no downy bed is ſoft enough, no ſweet-meats are ſweet enough for them: leſt they ſhould know wearineſs they muſt always ride in the eaſieſt of carriages: their tutor muſt be turned out of doors, if he ventures to give them proper correction. All the day long they muſt be told what an immenſe eſtate they are born to, and how their father has put it out of his own power to cut off the entail. Above all, nobody muſt mention to them the *duty* they owe to him. *Duty*—that bad word *duty* muſt not abridge their privileges, and ſtamp their obedience with legal and ſervile *meanneſs*. In a word, by her injudicious, though well-meant kindneſs, ſhe unnerves their conſtitutions, ſpoils their tender minds, and brings deadly diſorders upon them. Her fondneſs for her children is the very picture of Zelotes's tender regard for believers. No duty muſt be *preſſed* upon them as *duty*; no command *inſiſted* upon, no ſelf-denial *ordered*, leſt the dear people ſhould loſe the ſweetneſs of their goſpel liberty. And, if at any time "Mr. Fulſome's" humours call aloud for phyſic, it is given with ſo much honey, that the remedy ſometimes feeds the mortal diſeaſe.

Honeſtus ſees, and juſtly dreads the error of Zelotes: and to avoid it, he is ſo ſparing of goſpel-encouragements, that he deals chiefly (if not wholly) in ſevere precepts, and hard duties. You may compare him to a ſtern father, who, under pretence of making his children hardy, and keeping them in proper ſubjection, makes them carry as heavy burthens, as if they were drudging ſlaves, and threatens to diſown them for every impropriety of behaviour.

Not

Not ſo a goſpel-miniſter, who reconciles both extremes. He knows how to uſe ſweets and bitters, promiſes and threatenings, indulgence and ſeverity. He is like a wiſe and kind father, who does not ſpare the rod when his children want it; but nevertheleſs wins them by love as much as poſſible;—who does not diſinherit them for every fault, and yet does not put it out of his power to do it, if they take to a vicious courſe of life, and obſtinately trample his paternal love under foot. Reader, who of the three is in the right, Zelotes, Honeſtus, or the Reconciler?

SECTION XVIII.

The doctrines of Free-grace and Free-will are farther maintained againſt Honeſtus and Zelotes by a variety of Scripture-arguments.

I Flatter myſelf, that the harmonious oppoſition of the Scriptures produced in the preceding ſections, demonſtrates the truth of the goſpel-axioms. But leſt prejudice ſhould hinder Honeſtus and Zelotes from yielding to conviction, I preſent them with ſome ſcriptural arguments, which, like ſo many buttreſſes, will, I hope, ſupport the doctrines of Free grace and Free-will, and render them as firm as their ſolid baſis, Reaſon and Revelation. I begin with the doctrine of free-grace.

1. How gladly would Honeſtus ſtoop to, and triumph in Free-grace, if he conſidered the force of ſuch Scriptures: "Without me you can do nothing:—What haſt thou, which thou haſt not received" in a remote or immediate manner?—"We are not ſufficient *of ourſelves* to think any thing *as of ourſelves*, but *our* ſufficiency is *of God*."—Who "hath *firſt* given HIM, and it ſhall be recompenſed unto him again? For of *him*, &c. are *all* things."

2. We cannot do the leaſt good without faith and love: and the leaſt degree of true faith and genuine love ſprings *firſt* from *free-grace*: For "Faith is the

the gift of God, Love is the fruit of his Spirit," and when the apoſtle wiſhes *charity* to his converts, he wiſhes it them "*from God* the Father, who is the Author of *every* good and perfect gift." Now if our every good thought, word, and work, ſpring from God, is it not evident, that he is the firſt cauſe of our genuine righteouſneſs, as well as of our exiſtence?

3. When God ſays, "Aſk and you ſhall have," does he not ſhew himſelf the *original* of *all* that we want for body and ſoul, for time and eternity? And if God owes us nothing—if "the help that is done upon earth, the Lord [originally] does it himſelf," is it not the height of ingratitude and pride to reſtrain from God, and arrogate to ourſelves the glory due to him and his infinite perfections?

4. We are commanded in every thing to give thanks; but if grace is not the ſource of *all* the good we do, or receive; does it not follow, that, in ſome things, the *original* glory belongs to us, and therefore we deſerve thanks before God himſelf? And is not this the horrid ſin of Antichriſt, who "ſitteth as God in the temple of God," and there receives divine honours, "as if he were God?"

5. Does not reaſon dictate, that God will not give his glory to another, and that even "the *Man*, who is his fellow" muſt pay him homage? Is it not the Almighty's incommunicable glory to be the *firſt Cauſe* of all good, agreeably to thoſe words of our Lord, "There is none good, (i. e. *ſelf*-good, and truly *ſelf*-righteous) but God," from whom goodneſs and righteouſneſs flow, as light and heat do from the ſun? How dangerous then, how dreadful is the error of the ſelf-righteous, who are above ſtooping to divine goodneſs, and giving it its due! If robbing a church of its ornaments is ſacrilege, how ſacrilegious is the pride of a phariſee, who, by claiming original goodneſs, robs God's grace of its indiſputable honours, and God himſelf of his incommunicable glory.

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6. To ſhew Chriſtians how ridiculous and ſatanic is the pride of the ſelf-righteous, I need only remind them that Chriſt himſelf—*Chriſt the righteous*, (as the ſon of David) declined all *ſelf-righteouſneſs*. Did he not call his works, "The works that I do in my Father's name," or my Father's grace? And did he not, as it were, annihilate himſelf, when he ſaid, "Why calleſt thou me good" without any reference to the Godhead, of which I am the living temple? —"I can do nothing of myſelf.—I ſpeak not of myſelf, but the Father that dwelleth in me, *he does* the works.—Learn of me to be *lowly in heart?*" What real Chriſtian can read ſuch Scriptures without learning to diſclaim all ſelf-righteouſneſs, and to abhor phariſaic dotages? If Honeſtus is a *reaſonable* chriſtian, I need ſay no more to reconcile him to *Free-grace*.

I know not which of the two extremes is the moſt abominable, that of the phariſee, who by ſlighting Free-grace, will not allow God to be the *firſt cauſe* of all our *good works*; or that of the Antinomian, who by exploding Free-will, indirectly repreſents the Parent of all good as the *firſt cauſe* of all our *wickedneſs*. This laſt error is that of Zelotes, to whom I recommend the following arguments.

1. All rationals (as ſuch) are *neceſſarily* endued with *Free-will*, otherwiſe reaſon and conſcience would be powers as abſurdly beſtowed upon them, as perſuaſiveneſs upon a carp, and a taſte for muſic upon an oyſter. What are reaſon and conſcience but powers, by which we diſtinguiſh right from wrong, that we may chuſe the one and refuſe the other? And how do they reflect upon God's wiſdom, who ſuppoſe, that he gave and reſtored to man theſe powers, without giving him a capacity to uſe them? And what can this capacity be, if it is not Free-will? As ſurely then as *wings* and *legs* prove, that eagles have a power to fly, and hares to run; whether they fly, or run, *towards* the ſportſman's deſtructive weapon, or *from* it: So ſurely do *Reaſon* and *Conſcience* demonſtrate, that men

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are endued with liberty, i. e. have a power to chuſe, whe her they make a *right* or a *wrong* choice. Again,

2. What is a human ſoul? You juſtly anſwer, It is a thinking, willing, accountable thing: And I reply, from the very *nature* of our ſoul then, it is evident, that we are, and ever ſhall be *Free-willing* creatures. For the moment ſouls have loſt their power of thinking and willing *freely*, they are no longer *accountable:* moral laws are as improper for them as for raging billows. None but fools would attempt to rule delirious perſons and madmen by penal laws. The reaſon is plain: People ſtark-mad, thinking freely no longer, are no longer *free-willers:* and being no more free-willers, they are no more conſidered as *moral* agents. So certain then, as man is a reaſonable, accountable creature, he is endued with *Free-will*; for all rationals under God are accountable, and all accountable beings have more or leſs power over themſelves and their actions. "He (the Lord) himſelf made man from the beginning, and left him in the hand of his counſel: If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs. He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh, ſhall be given him," Eccl. xv. 14. &c. The tempter therefore may allure, but cannot force us to do evil; and God himſelf ſo wiſely invites, and ſo gently draws us to obedience, as not to turn the ſcale for us in an *irreſiſtible* manner.

3. O the abſurdity of ſuppoſing, that "God has appointed a day, in which he will judge the world in righteouſneſs," if the world is not capable of making a right and wrong choice; and if Chriſt, Adam, or the Devil, abſolutely turn the ſcale of our morals for us! O the blot fixed upon God's *wiſdom*, when he is repreſented as *rewarding* men with heavenly thrones, for having done the good, which they could no more avoid doing, than rivers

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can prevent their flowing! O the diſhonour done to his *juſtice*, when he is repreſented as ſentencing men to everlaſting burnings, for committing ſin as *neceſſarily* as a leaden ball tends to the centre!

4. If Free-grace does all in believers without Free-will, why does David ſay, "The Lord is my *helper?*" Why does our church pray after the Pſalmiſt, "Make haſte to *help me?*" Why does St. Paul declare that "The Spirit itſelf * *helpeth* our infirmities?" Why did he not ſay, I can do abſolutely nothing, inſtead of ſaying, "I can do all things through the Lord who ſtrengtheneth me?" And when Chriſt had ſaid, "Without me ye can do nothing," why did he not correct himſelf, and declare, that *we* can *do* nothing *with* him, and that *he alone* muſt *do all?* Nay, why does St. Paul apply to himſelf and others, when *they work with* God, the very ſame word that St. Mark applies to God, when *he works with* men? "We are συνεργοι, *workers together with* God," 1 Cor. iii. 9.—"The Lord, συνεργουντος, *working together with* them," Mark xvi. 20.

5. Do not all the *Promiſes*, the performance of which is ſuſpended upon ſome term to be performed by us through divine aſſiſtance, prove the concurrence of Free-grace with Free-will? When God ſays, "Seek, and you ſhall find.—Forgive, and you ſhall be forgiven.—Come unto me, and I will give you reſt.—Return to me, and I will return to you," &c. When God, I ſay, ſpeaks this language, who does not ſee Free-grace courting and alluring Free-will? Free-grace ſays, "Seek ye my face," and Free-will anſwers, "Thy face, Lord, will I

* The word in the original has a peculiar force, [συναντιλαμβανεται.] It expreſſes at once how God's Spirit does his part [συν] *with* us, and [αντι] *over againſt* us; like two perſons that take up a burden together and carry it, the one at one end, and the other at the other end; or like a miniſter and a congregation, who join in prayer by alternately taking up the reſponſes of the Church. Rom. viii. 26.

ſeek." On the other hand, unbelievers know, that ſo long as their Free-will refuſes to ſubmit to the terms fixed by Free-grace, the promiſe miſcarries, and God himſelf declares, "Ye ſhall know my breach of promiſe," Num. xiv. 34.

6. As the *promiſes*, which Free-grace makes to ſubmiſſive Free-will, prove the doctrine of the goſpel-axioms; ſo do the *threatenings*, which anxious Free-grace denounces, leſt it ſhould be rejected by Free-will: Take alſo two or three examples.—"I will caſt them that commit adultery with her, into great tribulation, *except* they repent of their deeds." *Except* ye repent, ye ſhall all likewiſe periſh."—He that believeth not ſhall be damned.—If we ſin wilfully [i. e. obſtinately, and to the laſt moment of our day of grace] after we have received the knowledge of the truth, there remaineth [for us,] &c. a fiery indignation, which ſhall devour the adverſaries, &c. Who does not ſee here, that free-grace provoked by inflexible free-will, can, and will act the part of inflexible juſtice?

7. There is not one *reproof*, *encomium*, or *exhortation* in the Old and New Teſtament, that does not ſupport the capital doctrines of Free-grace, or Free-will. When Chriſt ſays with a frown, "How is it that you have no faith? O perverſe generation, *how* long ſhall I ſuffer you?—O generation of vipers, *bring forth fruit* meet for repentance.—Have ye your heart *yet* hardened?"---When he ſmiles and ſays, "Well done, good and faithful ſervant:" When he marvels, and cries out, "Great is thy faith:" Or when he gives ſuch gracious exhortations, "Be not faithleſs, but believing:---Come to the marriage:---Be faithful unto death:---Only believe:" ---When Chriſt, I ſay, ſpeaks in this manner, is it not as if he expreſſed himſelf in ſuch words as theſe? My free-grace tries every rational means to win your free-will. I reprove you for your ſins, I commend you for your faith, I exhort you to repentance, I ſhame you into obedience: I leave no ſtone unturned, to ſhow myſelf the *rational* Saviour of my *rational*, *free* creatures.

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8. I may proceed one ſtep farther, and ſay: There is not one *commandment* in the law, nor one *direction* in the goſpel, that does not demonſtrate the truth of this doctrine. For all God's precepts and directions are for our good, therefore Free-grace gave them. Now if God is *wiſe* as well as gracious, it follows that he gave his precepts and directions to *free-agents*, that is, to *free-willing* creatures. Let a king who has loſt his reaſon, make a code of moral laws for trees, or horſes: let him ſend preachers into every mill in the kingdom, to give proper directions to cog-wheels, and to aſſure them, that if they turn faſt and right they ſhall grind for the royal family, and if they ſtop or turn wrong, they ſhall be cut to pieces and ground to ſaw-duſt: but let not the abſurdity of a ſimilar conduct be charged upon God.

9. Every humble confeſſion of ſin ſhews the various workings of free-grace and free-will. "I have ſinned---I have done wickedly," &c. is the language of Free-will ſoftened by Free-grace. To ſuppoſe that theſe acknowledgments are the language of *free-grace* alone, is to ſuppoſe that free-grace *ſins* and *does wickedly*. And when we heartily join in ſuch petitions as theſe: "Turn us, and we ſhall be turned:---Draw me, and I will run after thee:---Bring my ſoul out of priſon, that I may praiſe thy name;---Save, or I periſh," &c. do we not feel our *free-will* endeavouring to apprehend *free-grace?* Is this hereſy? Did not St. Paul maintain this doctrine in the face of the Church, and ſeal it with the account of his own experience, when he ſaid, "I follow after, if that I *may apprehend* that for which alſo I *am apprehended* of God?"

10. To conclude: There is not a damned ſpirit in hell, that may not be produced, as a living witneſs of the double doctrine which I defend. Why is Lucifer loaded with chains of darkneſs? Is it becauſe there was never any free-grace for him? and before he had perſonally deſerved it? No; but becauſe his free-will kept not the firſt eſtate of holi-

neſs, into which God's free-grace had placed him. Why is Judas gone to his own place? Is it becauſe the Holy Ghoſt ſpake an untruth when he ſaid that (till the day of retribution comes) "God's mercy is over all his works?" No, but becauſe Judas's free-will was ſo obſtinately bent upon gaining the world, that, according to our Lord's declaration, *he loſt his own* ſoul, became a ſon of perdition, and, by denying in works, the Lord that bought him, brought upon himſelf quick deſtruction. Now, if Judas himſelf cannot ſay, "God's *free-wrath* ſent me to hell, and *not* my free-will; I am here in Adam's place, and not in my own, I never rejected againſt myſelf the counſel of a gracious God; for, with reſpect to *me*, the Father of mercies was always unmerciful,---the God of all grace had never any *ſaving grace*:"---If Judas, I ſay, cannot juſtly utter theſe blaſphemies, ſurely none can; and if none can, then every ſinner in hell demonſtrates the truth of the goſpel-axioms, and is a tremendous monument of the vengeance *juſtly* taken upon *free-will*, for doing obſtinate, — deſpite to the Spirit of *free-grace*.

11. But leaving Judas to experience the truth of this awful ſcripture, "The backſlider in heart ſhall be filled with *his own* ways," let your ſoul ſoar upon the wings of faith and reaſon to the happy regions, where the ſpirits of juſt men made perfect ſhine like ſtars or ſuns in their Father's kingdom. Aſk them, to whom, and to what do you aſcribe your ſalvation? and you hear them all reply, "Salvation is of the Lord.—Not unto us, but to his name we aſcribe glory.—Of his own mercy he ſaved us, to the praiſe of the glory of *his grace*." What a noble teſtimony is this to the doctrine of *free-grace*!

12. Nor does the Lord ſtand leſs for their *Free-will*, than they do for his *Free-grace*. Proſtrate yourſelf before his everlaſting throne, and with all becoming reverence aſk the following queſtion, that you may be able to vindicate God's righteous ways before unrighteous man: "Let not the Lord be angry,

gry, and I will take upon me to ſpeak unto the Lord: Didſt thou not admit thoſe happy ſpirits into thy kingdom, *entirely* out of partiality to their perſons? If they are raiſed to glorious thrones, while damned ſpirits are caſt into yonder burning lake, is it *merely* becauſe abſolute grace and abſolute wrath made *originally* all the difference? In a word, is their ſalvation ſo of thy *Free-grace*, that their *Free-will* had abſolutely no hand in the matter?"

Methinks that I hear the Judge of all the earth giving you the following anſwer, which appears to me perfectly agreeable to his ſacred oracles.

"O injudicious man, how canſt thou be ſo ſlow of heart to believe all that I, and my prophets have ſaid! Am not I a *Judge* as well as a *Saviour?* Can I ſhew myſelf a *righteous* Judge, and yet be partial in judgment? Nay, ſhould I not be the moſt unjuſt of all judges, if from my righteous tribunal I diſtributed heavenly thrones and infernal racks out of diſtinguiſhing grace, and diſtinguiſhing wrath? Know that all ſouls are mine, and that in point of judgment there is no reſpect of perſons with me. In the great day I judge, that is, I condemn or juſtify, I puniſh or reward, every man according to *his work*, and conſequently according to *his free-will*; for if a *work* is not the work of a man's *free-will*, it is not *his* work, but the work of *him* that uſes him as a tool, and works by his inſtrumentality. So certain then as the office of a *gracious Saviour* is compatible with that of a *righteous Judge*, my capital doctrines of *free-grace* and *free-will* are conſiſtent with each other. If theſe, therefore, walk with me in white, know that it is becauſe they are *worthy*: "For the righteous is *more excellent* than his neighbour."—Like good and faithful ſervants, they occupied till I came; and lo, "I came, and my reward was with me." They have kept the faith; and I have kept my promiſe. They have not finally forſaken me: and I have not finally forſaken them. "They have kept the word of my patience;

and I have kept them from the great tribulation." They have made themſelves ready (tho' ſome have done it only at the eleventh hour) and I have admitted them to the heavenly feaſt. They have done my commandments, and they are entered by the gates into the New Jeruſalem. My free-grace gave them their free-will: their free-will yielded to my free-grace: and now my free-grace crowns their faithfulneſs. They were "faithful unto death, and I have given them the crown of life." Thus my *free-grace* and *mercy*, which began the work of their ſalvation, concludes it in conjunction with my *truth* and *juſtice:* and my *free-willing* people ſhout *Grace! Grace!* when they conſider the *top-ſtone*, as well as when they behold the *foundation* of their ſalvation. My *free-grace* is *all* to them, and their *free-will* is ſo much to me, that I am not aſhamed to call them brethren, and to acknowledge, that "as a bridegroom rejoiceth over the bride, ſo do I rejoice over them," becauſe when they heard my voice, they knew the day of their viſitation, and did not harden their hearts to the laſt."

If Honeſtus and Zelotes candidly weigh the preceding arguments in the balance of the Sanctuary, they will, I hope, drop their prejudices againſt Free-grace and Free-will, and conſent to a ſpeedy, laſting reconciliation. But Zelotes is ready to ſay, that there can be no reconciliation between Honeſtus and himſelf, becauſe he cannot in conſcience be reconciled even to *me*, who here act the part of a Mediator; though I come nearer to the "doctrines of grace" than Honeſtus does. Conſider we then the capital objections of Zelotes: and if we can anſwer them to his ſatisfaction, we ſhall probably move out of his way the ſtrongeſt bars which the author of diſcord has fixed between him and Honeſtus.

SECTION

SECTION XIX.

Zelotes produces his firſt objection to a reconciliation with Honeſtus. That objection is taken from God's *Fore-knowledge*, and turns upon a frivolous ſuppoſition, that the *certainty* of an event implies its *neceſſity*.—Our Lord is introduced as anſwering for himſelf, and ſhowing how his *Preſcience* is conſiſtent with our *Liberty*; and his goodneſs with the juſt deſtruction of thoſe, who obſtinately ſin away the day of initial ſalvation.—A fine obſervation of Archbiſhop King upon the conſiſtency of God's *Fore-knowledge* with our *Free-will*.—The abſurdity of ſuppoſing, that GOD cannot *certainly* know future events, which depend upon the *Will* of *free* agents, becauſe *we* cannot do it.

WHILST Honeſtus ſays, that he has no great objection to the doctrine of Free-grace, when it is ſtated in a rational and ſcriptural manner, Zelotes intimates that he is ſtill averſe to the doctrine of Free-will; and declares, that capital objections are in his way, and that, till they are anſwered, he thinks it his duty equally to oppoſe Honeſtus and the Reconciler. Hear ye then his objections, and let us ſee if they are as unanſwerable as he ſuppoſes them to be.

OBJ. 1. "You want to frighten me from the doctrines of grace, and to drive me into the hereſy of the Free-willers, by perpetually urging that the perſonal, unconditional, and eternal rejection of the non-elect is inconſiſtent with divine mercy, goodneſs, and juſtice: But you either deny, or grant God's *Fore-knowledge*. If you deny, you are an atheiſt: it being evident that an ignorant God is no God at all.—If you allow it, you muſt allow that, when God made ſuch men us Cain and Judas, he foreknew that they would *certainly* deſerve to be damned: and that when he made them upon that fore-knowledge, he made them that they might *neceſſarily* deſerve to be damned. And is not this granting

granting all that we contend for, namely, that God does make, and of conſequence has an indiſputable right of making veſſels of wrath, without any reſpect to works and free-will? Is it not far better to ſay, that we have no Free-will, than to rob God of his Preſcience?"

ANS. We need neither rob *God* of his *preſcience*, nor *man* of his *free-will*. I grant, God made angels and men, that *if they would not* be eternally ſaved, they might be damned. But what has this doctrine to do with yours, which ſuppoſes that he made ſome angels and men that they might *abſolutely* and *neceſſarily* be damned. Is not our doctrine highly conſiſtent with God's *goodneſs* and *juſtice*; while yours is the reverſe of theſe divine perfections? Again,

Your argument, tho' ingenious, is inconcluſive, becauſe it is founded upon the common miſtake of ſhifting the words upon which it chiefly turns. The flaw of it conſiſts in ſubſtituting the clauſe NECESSARILY *deſerved to be damned*, inſtead of the clauſe CERTAINLY *deſerve to be damned*; juſt as if there was no difference between *certainty* and *neceſſity*. But a little attention will convince you of your error. It is *certain* that I write this moment, but I am not *neceſſitated* to it. May I not drop my pen, and meditate, read, or walk? The chaſm, which, in many caſes, ſeparates *abſolute certainty* from *abſolute neceſſity*, is as immenſe as that which ſtands between a *point* and *infinity*. Take notice of the little inſect that buzzes about your ears: Does it not exiſt as *certainly* as God himſelf? But would it not be a kind of blaſphemy to ſay that it exiſts as *neceſſarily*? Would it not at leaſt be paying to a fly, an honour which is due to none but God, the only ſupreme and *abſolute neceſſary* Being? And when you ſupport your doctrines of grace by confounding *certainty* with *neceſſity*, do you not ſupport them by confounding two things, which in a thouſand caſes, and eſpecially in the preſent one, have no more connexion than the two poles? Have not judicious calviniſts

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granted, that altho' the prescience of God concerning Judas's destruction could not stand *(cum eventu contrario) with his salvation*; yet it stood perfectly well *(cum possibilitate ad eventum contrarium)* with the *possibility* of his salvation? And is not this granting, that altho' God clearly saw that Judas *would not* repent, he clearly saw also that Judas *might* have repented in the accepted time, which is all that I contend for. See Davenant's Animad. Cambridge Edition, 1641, page 38.

To be a little more explicit: Let me again intreat you to fall with me before the throne of grace, where the Redeemer teaches mortals to be *meek, lowly*, and wise *in heart*. Spread your doubts before him in such humble language as this, "Thou Light of the world, let not thy creature remain in darkness with respect to the most important question in the world. Am I appointed *necessarily* to sin on and be damned? Is my *damnation finished?* Hast thou *absolutely ordained* me to be a vessel of wrath, and irrevocably appointed my eternal rejection, without any respect to my *personal free will?* Does thy *fore-knowledge necessitate* my actions, or may I chuse life or death, and through thy mercy, or justice, have either the one or the other, according to my *free, unnecessitated* choice—my choice equally opposed to *unwillingness* and to *necessity?* Speak, gracious Lord, that if I am a *necessary* agent, I may without any further perplexity yield myself to be carried by the irresistible stream of thy free-grace, or of thy free-wrath, to the throne in heaven, or to the dungeon in hell, which thou hast appointed for me from all eternity, according to the doctrine of the heathen poet:

"Solvite mortales animos, curisque levate:
Fata regunt orbem, certa stant omnia lege."*

* O ye mortals, dismiss your cares, and unbend your minds. Predestination rules the world: All things happen according to a fixed decree. *Manilius.*

If

If Chriſt is the *Logos*,—if he is *Reaſon*, and the *Word*;—the eternal *Wiſdom*, and the uncreated *Word* of the Father; may we not get a ſatisfactory anſwer to the preceding queſtion, by conſidering with humble prayer, his unerring *word*, and by diligently liſtening to the *reaſon* which he has given us? And ſhall I take an unbecoming liberty if I ſuppoſe, that He himſelf expoſtulates with Zelotes in ſuch words as theſe?

"Son of man, if thou chargeſt the *reprobation* of the damned, or their *predeſtination to eternal death*, upon my free-wrath, my ſovereignty, or Adam's ſin, thou inſulteſt my goodneſs and juſtice. *That* reprobation has no *properly-original* cauſe, but their own *perſonal free-will*. I would a thouſand times have cruſhed thy primitive parents into atoms, when they forfeited my favour, rather than I would have ſpared them to propagate a race of creatures, moſt of whom, according to *thy* doctrines of grace, are under an *abſolute neceſſity* to *ſin on*, and be damned. Thou haſt a wrong idea of my word and attributes. With the wiſdom and equity of a tender-hearted Judge, I condemn the victims of my juſtice, and I do it *merely* for their *perſonal* and *obſtinate* contempt of my free-grace. Be then no longer miſtaken: My Decree of Reprobation is nothing but a fixed reſolution of giving ſinners over to the perverſeneſs of their Free-will, if they reſiſt the drawings of my Free-grace to the end of their day of initial ſalvation. And what can be more equitable than ſuch a reſolution? Is it not right that *free-agents*, who TO THE LAST deſpiſe *my goodneſs*, ſhould become monuments of my *deſpiſed goodneſs*, which is but another name for my *vindictive juſtice?*"

"I *foreſaw* indeed, that by ſuch a final contempt of my grace, many would bring deſtruction upon themſelves; but, having wiſely decreed to make a world of *probationers* and *free agents*, I could not *neceſſarily* incline their will to obedience, without robbing them of *free-agency*: nor could I rob them of

of free-agency without fooliſhly defeating the counſel of my own mind, and abſurdly ſpoiling the work of my own hands. Beſides, from the beginning, my intention was not only to ſhow my power and goodneſs in *creating*, but alſo to diſplay my wiſdom and juſtice in *governing* accountable creatures, to whom without reſpect of perſons, I ſhould render according to their works—eternal life to them, who by patient continuance in well-doing ſeek for glory; but tribulation and anguiſh to them that are contentious and diſobedient."

"I abhor extorted, forced, neceſſary ſubmiſſion in rationals: It ſuits the daſtardly children of the devil, and not the free-born ſons of God. I could not then in wiſdom ſend upon this world ſuch overpowering ſtreams of light; or permit the tempter to ſpread ſuch thick darkneſs upon it, as might invincibly, or neceſſarily turn the ſcale of man's will for loyalty or rebellion. So unadviſed a ſtep would immediately have taken them out of that probation in which I had placed them."

"Again: Had I directly or indirectly thrown into the ſcale a weight ſufficient to turn it irreſiſtibly, I ſhould have acted a moſt unreaſonable and deteſtable part: 1. A moſt *unreaſonable* part; for if I alone *completely* work out the ſalvation of believers, according to what thou calleſt *finiſhed ſalvation*, nothing can be more *abſurd* than to appoint a day of judgment and rewards, to beſtow upon the elect an eternal life of glory according to *their works*: 2. A moſt *deteſtable* part; for if I earneſtly invited all the wicked to chuſe life, after having abſolutely choſen death for moſt of them, ſhould I not ſhow myſelf the moſt hypocritical of all tyrants?"

"But thou ſtumbleſt at my *Fore-knowledge*, and aſkeſt why I beſtow the bleſſings of initial ſalvation upon thoſe whoſe free-agency will *certainly* abuſe my goodneſs, and do deſpite to the Spirit of my ſaving grace. Thou thinkeſt "It is wrong in me to give them that *will periſh* the cup of *initial* ſalvation,

vation, when I know they *will not* accept the cup of *eternal* ſalvation. Thou ſuppoſeſt it would be better to reprobate them at once, than to expoſe them to a greater damnation, by putting it in their power to reject the terms of *initial* ſalvation. But I ſhall ſilence thy objections by propoſing ſome plain queſtions to thee, as I once did to my ſervant Job.

1. "Is it reaſonable to ſuppoſe, that I ſhould pervert *my* nature, and act in a manner contrary to *my perfections*, to prevent free-agents from perverting *their* nature, and acting in a manner contrary to *their happineſs?* What wouldſt thou have thought of my wiſdom, if I had appointed Lucifer to hell, and Adam to the grave, from eternity; for fear they ſhould deſerve thoſe puniſhments by *wilfully* falling from heaven, and from paradiſe? Is it not abſurd to fancy that the Creator muſt bring *himſelf* in guilty of miſconduct, leſt his rational creatures ſhould render *themſelves* ſo."

2. "If thou thinkeſt it right in me, to command that the goſpel of my free-grace be preached to *every creature*; altho' thou knoweſt that the neglecters of it will, like the people of Capernaum, fall into a deeper hell, for their *final* contempt of that favour; why ſhouldſt thou think it wrong in me to extend the virtue of my blood, and the ſtrivings of my Spirit, to thoſe who will *finally* reject my free-grace? When thou approveſt the extenſive tenor of my goſpel-commiſſion, doſt thou well to be angry, or to fret, like Jonah, at the extenſiveneſs of my mercy? Doſt thou not ſee, that if I were abſolutely mercileſs towards *ſome men*, my commiſſion to preach the goſpel to *every man*, would be utterly inconſiſtent with my veracity?

3. "Have I not a right to create *Free*-agents, and to place them in a ſtate of *Probation*, that I may *wiſely reward* their obedience, or *juſtly puniſh* their rebellion? Who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, "Why haſt thou made me a free-agent? a probationer

tioner for heavenly rewards, or infernal puniſhments?" May not I appoint that *free-willing* unbelievers, who do final deſpite to the Spirit of my free-grace, ſhall be veſſels of wrath, ſelf-fitted for deſtruction; and that *free-willing*, obedient believers ſhall be veſſels of mercy, afore-prepared unto glory by my free-grace, with which their free-will has happily concurred?"

4. "In the nature of things, muſt not *Free-agents*, in a ſtate of probation, be free to *fall*, as well as free to *ſtand?* When thou weigheſt gold, if thou hindereſt one ſcale from turning, doſt thou not effectually hinder the *free* motion of the other ſcale?"

5. Does it not become *me* to ſhow myſelf good and gracious, though *my creatures* prove wicked and ungrateful? Should I extinguiſh or reſtrain *my* light, becauſe ſome people love darkneſs rather than light? If they will not do their duty to *me*, as obedient creatures, ought I not to behave to *them* as a gracious Creator, and to hold out the golden ſceptre of my mercy, before I ſtrike them with the iron rod of my vengeance? And ſhould not the *honour* of my divine attributes be conſidered, more than the *additional* degrees of miſery, which ungrateful free-agents will *obſtinately* bring upon themſelves?"

6. "When I had decreed to create a world of *free-agents*, and to try their loyalty, in order to *reward* the obedient, and *puniſh* the rebellious, could I execute my wiſe, juſt, and gracious plan, without *ſuffering* ſin to enter into the world, *if free-agents would* commit it? Is permitting the *poſſibility* of ſin, any more than permitting that *free-will might*, or *might not* concur with my *free-grace?* And could I ever have judged the world in righteouſneſs, if I had not permitted ſuch a poſſibility?"

7. "If I had given the caſting vote for Peter's *obedience*, and for Judas's *diſobedience*, ſhould I not have fixed an eternal blot upon my impartiality? Thinkeſt thou that I could be ſo unwiſe, and unjuſt,

as to hold univerſal aſſizes, to judge angels and men, according to what they have done thro' *mere neceſſity?* Shall irreſiſtible *free-grace*, and omnipotent *free-wrath*, commit ſpiritual rapes upon the human will? And ſhall I reward or puniſh overpowered mankind according to ſuch rapes? Far be the thought from thee! Far be the iniquity from me! I judge the world in righteouſneſs, and not in madneſs; according to *their own* works, and not according to *mine*."

8. "When I foreſaw that ſin would enter into the world, could I have been juſt, if I had not decreed to puniſh ſinners? Could I with juſtice ſentence moral agents either to non-exiſtence, or to a wretched exiſtence, *before* they had done wickedly? —*After* they had ſinned, and I had graciouſly promiſed them a Saviour, could I, without ſhewing myſelf full of *diſſimulation*, *partiality*, and *falſehood*, condemn thoſe that periſh, *before* I had afforded them the means of recovery, by which many of their fellow-ſinners, *under the ſame circumſtances*, attain eternal ſalvation? Muſt not, in the nature of things, thoſe, who work out their damnation, be doubly guilty, or I be notoriouſly partial? Muſt *they* not *appear* without excuſe before all; or *I*, without mercy, long-ſuffering, and truth, towards *them?*"

9. Doſt thou not ſee, that altho' the miniſtration of righteouſneſs and rewards, *exceed in glory*, yet the miniſtration of condemnation and puniſhments, *is glorious?* Beſides, are they not cloſely connected together? Has not the fear of hell, as well as the hope of heaven, kept thouſands of martyrs from drawing back to perdition, when the ſnares of death compaſſed them about? Nay, is not the ſpirit of bondage unto fear, the beginning of wiſdom, and of moſt converſions? And ſhall I act a deceitful part for thouſands of years together, working upon my people by a lie, and making them believe that they ſhall *have damnation* if they diſbelieve, or if they caſt off their firſt faith, when yet (upon

thy

thy ſcheme) there is nothing but *finiſhed ſalvation* for them?

10. "Will not the damnation of obſtinate ſinners anſwer as important ends in the world of rationals, as priſons and places of execution do in the kingdoms of this world? If incorrigible, free-willing rebels, ſin to all eternity, will it not be juſt in me, to make the line of their puniſhment run parallel to the line of their wickedneſs? Does not thy reaſon dictate, that an unceaſing contempt of my holy law, and a perpetual rebellion againſt creating, redeeming, and ſanctifying grace, will call aloud for a perpetual out-pouring of my righteous indignation? And does it not follow, that the eternal damnation of rebels eternally obſtinate,—of rebels, who have *wantonly* trampled under foot the bleſſings of *initial ſalvation*, is as conſiſtent with my deſpiſed *Goodneſs*, as with my provoked *Juſtice?*"

11. "As I could not juſtly condemn *neceſſary* agents to infernal miſery, ſo I could not delight in, and reward the obedience of *ſuch* agents. And as thou haſt more pleaſure in the *free*, loving motions of one of thy friends, than in the *neceſſary* motions of ten thouſand pieces of clock-work, let them move ever ſo regularly; ſo do I put more value upon the free, voluntary obedience of one of my people, than upon all the *neceſſary* revolutions of all the planetary worlds. Why then wilt thou, by the doctrine of *bound-will*, rob me of what I value moſt in the univerſe—the *free* obedience of my faithful ſervants, the *unforced*, *ſpontaneous* love of my myſtical body, my ſpouſe, my church?"

12. "With reſpect to my *fore-knowledge* of ſin, it had abſolutely no influence on the commiſſion of it. Thou thinkeſt the contrary, becauſe thou canſt not, in general, *certainly* foreſee what thy neighbours will do, unleſs they are abſolutely *directed* and *influenced* by thee: But the conſequence does not hold. Short-ſighted as thou art, doſt thou not ſometimes with a degree of certainty *foreſee* things,

which thou art ſo far from *appointing*, that thou wouldſt gladly prevent them, if thou didſt not conſider, that ſuch a ſtep would be inconſiſtent with *thy wiſdom*, and the *liberty of others?*"

13. "Again, may not my *fore-knowledge* of a future event imply the *certainty* of that event with reſpect to *me*, without implying its *neceſſity* with reſpect to the *free-agent*, who *ſpontaneouſly* brings it about? Suppoſe thou wert perfectly acquainted with the art of navigation, the force of every wind, the ſituation of every rock and ſand-bank, the ſtrength and burden of every ſhip, the diſpoſition and deſign of every mariner, &c.—Suppoſe again, thou ſaweſt a ſhip going full ſail againſt a dangerous rock, notwithſtanding thy repeated ſignals and loud warnings to the pilot; mighteſt thou not foreſee the certain loſs of the ſhip, without laying the leaſt *neceſſity* upon the pilot to ſteer her upon the fatal ſpot, where ſhe goes to pieces? And ſhall not I, from whom no ſecrets are hid, and before whom things *paſt* and *to come* meet in one immoveable everlaſting *now*:—Shall not I who inhabit eternity, where he that *was*, and *is*, and *is to come*, ſhews himſelf the unchangeable I AM,—ſhall not I, I ſay, foreſee the motions and actions of all my *free-agent* creatures, as certainly as a wiſe artiſt foreſees the motions of the watch which he has made? Imperfect as the illuſtration is, it is adapted to thy imperfect underſtanding. For though thou canſt not comprehend how I know future contingencies, thou canſt eaſily conceive, that as no one but a watch-maker can perfectly foreſee what may accelerate, ſtop, or alter the motion of a watch; ſo none but the Creator of a free-agent, can perfectly foreſee the future motions of a free-agent. If hell is naked, and deſtruction hath no covering before me; is it not abſurd to ſuppoſe that the human heart can be hid from my all-piercing Eye? And if thou, who liveſt but in a point of time, and in a point of ſpace;—if thou, whoſe faculties are ſo ſhallow, and whoſe powers are ſo circumſcribed;—if thou, I ſay, in that point

of

of time and ſpace which thou filleſt, can ſee what is before thee; why ſhould not I, an all-wiſe, and ſuperlatively-perfect Spirit, who fill all times, and all places, through an *infinite* NOW, and a *boundleſs* HERE, ſee alſo what is before me? Perceiveſt thou not the abſurdity of meaſuring me with thy ſpan? Try to weigh the mountains in a balance, and to meaſure the ſeas in the hollow of thy hand; and if thou findeſt thyſelf confounded at the bare thought of a taſk ſo eaſy to my omnipotence, fall in the duſt, and confeſs, that thou haſt acted an unbecoming part, in attempting to put the very ſame bounds to *my Omniſcience*, which I have put to *thy fore-knowledge*. To conclude:

14. "Thou art ready to think hard of my wiſdom, goodneſs, or foreſight, for giving a talent of ſaving grace to a man, who, by burying it to the laſt, enhances his own deſtruction: To ſolve this imaginary difficulty, thou aſcribeſt to me a dreadful ſovereignty,—a horrible right of making veſſels to diſhonour, and filling them with wrath, *merely* to ſhew my *abſolute power*. But let me expoſtulate a moment with thee:—I foreſaw indeed, that the ſlothful, unfaithful man, to whom I gave one talent, would bury it to the laſt; but if I had kept it from him, if I had afforded him no opportunity of ſhewing his faithfulneſs, or his unfaithfulneſs, what could I have done with him? Had I ſent him to hell upon unforeſeen diſobedience, I ſhould have acted the abſurd and cruel part of a judge, who hangs an honeſt man to-day, under pretence that he foreſees that honeſt man will turn thief to-morrow.—Had I taken him to heaven, I ſhould have rewarded foreſeen unfaithfulneſs with heavenly glory.—And had I refuſed to let him come into exiſtence, my refuſal would have been attended with a glaring abſurdity, and with two great inconveniences. 1. With a *glaring abſurdity*: For if I foreſee that a man will *certainly* bury his talent; and if, upon this foreſight, I refuſe that man exiſtence,

iſtence, it follows, I foreſaw, that a thing which ſhall *never* come to paſs, ſhall *certainly* come to paſs. And what can be more unworthy of me, and more abſurd, than ſuch a foreſight? 2. The notion that my fore-knowledge of the man's burying his talent, ſhould have made me ſuppreſs his exiſtence, is big with two great inconveniences. For firſt, I ſhould have defeated my own purpoſe, which was to ſhew my diſtributive juſtice, by rewarding him, *if he would be* FAITHFUL; or by puniſhing him, *if he would* continue in his UNFAITHFULNESS. And ſecondly, I ſhould have broken, almoſt without interruption, the laws of the natural world, and nipped the man's *righteous* poſterity in the bud. Had I, for inſtance, prevented the wickedneſs of all the anceſtors of the Virgin Mary, by forbidding their exiſtence, ten times over I might have ſuppreſſed her uſeful being, and my own important humanity. Nay, at this rate, I might have deſtroyed all mankind twenty times over. Drop then thy prejudices: Be not wiſe above what is written for thy inſtruction: Under pretence of exalting *free-grace*, do not pour contempt upon *free-will*, which is my maſter-piece in man, as man himſelf is my maſter-piece in this world. Remember, that hell is the juſt wages, which abuſed free-grace gives to free-willing, incorrigible ſinners: and that heaven is the *gracious reward*, with which my free-grace, when it is ſubmitted to, crowns the obedience of corrigible, perſevering believers. Nor forget, that, if thou oppoſeſt the doctrine of *Free-grace*, thou undermineſt my croſs, and inſulteſt me as a *Saviour*: And if thou decryeſt the doctrine of *Free-will*, thou ſappeſt the foundation of my tribunal, and affronteſt me as a *Judge*."

To the arguments contained in the preceding plea, I add an extract from a Diſcourſe, written, I think, by Archbiſhop King, with a deſign to reconcile the *Predeſtinarians* and the *Free-willers*.

" *Foreknowledge*

"*Foreknowledge* and *Decrees*, ſays that judicious Writer, are only aſſigned to God, to give us a notion of the *ſteadineſs* and *certainty* of the divine actions; and if ſo, for us to conclude that what is repreſented by them is inconſiſtent with the *contingency* of events, or *free-will*, &c. is the ſame abſurdity as to conclude, that China is no bigger than a ſheet of paper, becauſe the map that repreſents it is contained in that compaſs."

The ſame ingenious author propoſes the "argument, that has ſo puzzled mankind, and done ſo much miſchief in the world." It runs thus: "If God *foreſee*, &c. that I ſhall be ſaved, I ſhall *infallibly* be ſo; and if he *foreſee*, &c. that I ſhall be damned, it is *unavoidable*. And therefore it is no matter what I do; or how I behave myſelf in this life."—If *God's* foreknowledge were exactly conformable to *ours*, the conſequence would ſeem juſt: But, &c. it does not follow (becauſe OUR foreſight of events, if we ſuppoſe it *infallible*, muſt pre-ſuppoſe a *neceſſity* in them) that therefore the *divine* preſcience muſt require the *ſame neceſſity* in order to its being *certain*. It is true, we call God's foreknowledge, and our own, by the ſame name; but this is not from the real likeneſs in the nature of the faculties, but from ſome proportion obſervable in the effects of them; both having this advantage, that they prevent any ſurprize on the perſon endowed with them. Now as it is true, that no contingency or freedom in the creatures, can any way deceive or ſurpriſe God, put him to a loſs, or oblige him to alter his meaſures: So, on the other hand, it is likewiſe true, that the divine *preſcience* does not hinder *freedom*: And a thing may either *be, or not be*, notwithſtanding *that foreſight* of it, which we aſcribe to God. When therefore it is alledged, that if God foreſees I ſhall be ſaved, my ſalvation is *infallible*; this does not follow: Becauſe the foreknowledge of *God* is not like *man's*, which requires *neceſſity* in the event, in order to its being *certain*; but of another nature conſiſtent

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with *contingency*; and our inability to comprehend this, ariſes from ignorance of the true nature of what we call *foreknowledge* in God, &c. Only of this we are ſure, that in this it differs from ours, that it may conſiſt either with the *being*, or *not being* of what is ſaid to be *foreſeen*, &c. Thus St. Paul was a *choſen* veſſel, and he reckons himſelf in the number of the *predeſtinated*, Eph. i. 5. And yet, he ſuppoſes it poſſible for him to miſs of ſalvation: and therefore he looked upon himſelf as obliged to uſe mortification, and to exerciſe all other graces, in order to make his calling and election ſure; leſt, as he tells us, that by any means, when I have preached to others, I myſelf ſhould be a caſt-away, or a reprobate, as the word is tranſlated in other places."

This author's important obſervation concerning the difference between *God's* foreknowledge and *ours*, may be illuſtrated by the following remark. *Hearing* and *ſight* are attributed to God, as well as *foreknowledge* and *foreſight*.—" He that planted the *ear*, ſays David, ſhall he not *hear?* And he that formed the *eye*, ſhall he not *ſee?*" Now is it not abſurd to meaſure God's *perfect* manner of foreſeeing and foreknowing, by our *imperfect* foreſight and foreknowledge, as to meaſure his *perfect* manner of ſeeing and hearing, to our *imperfect* manner of doing it? If Zelotes ſaid, I cannot ſee the inhabitants of the planets:—I cannot ſee the antipodes:—I cannot ſee through that wall:—I can ſee nothing of ſolids but their ſurface, &c. therefore GOD cannot ſee the inhabitants of planets, the antipodes, &c. would not this argument appear to you inconcluſive? Nevertheleſs, it is full as ſtrong as the following, on which Zelotes's objection is founded: I cannot *certainly foreſee* the *free* thoughts and *contingent* intentions of the human heart, therefore *God cannot* do it: I am not *omniſcient*, therefore *God* is not ſo. If I argued in this manner, would you not ſay, O injudicious man, how

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long wilt thou meaſure God's powers by thine? See, if thou canſt, what *now* paſſes in *my* breaſt? Nay, ſee thy own back:—See the fibres which compoſe the fleſh of thy hands, or the vapour that exhales out of all thy pores. And if theſe *near*,—theſe *preſent*,—theſe *material* objects, are out of the reach of *thy* SIGHT, what wonder is it, if *future contingencies* are out of the reach of *thy* FORESIGHT? Ceaſe then to confine *God's* foreknowledge within the narrow limits of *thine*, and own that an omnipreſent, omniſcient, and everlaſting Spirit, who *is over all, through all, and in all*, and whoſe permanent exiſtence, and boundleſs immenſity comprehend all times and places, as the atmoſphere contains all clouds and vapours:—Own, I ſay, that ſuch a Spirit can, at one glance, ſee from his *eternity* all the revolutions of *time*, far more clearly than thou canſt ſee the characters, which thine eyes are now fixed upon. And confeſs, that it is the higheſt abſurdity to ſuppoſe, that an *omnipreſent, omnipotent, ſpiritual*, and *eternal* EYE, which is *before, behind*, and *in* all things, times, and places, can ever be at a loſs to know or foreknow any thing? And what is God but *ſuch* an Eye? And what are divine *knowledge* and *foreknowledge*, but the *ſight* of ſuch a *ſpiritual, eternal*, and *omnipreſent* Eye?

I do not know whether this Vindication of our *Free-agency*, of God's *Foreknowledge*, and of the *conſiſtency* of both, will pleaſe my readers: But I flatter myſelf that it will ſatisfy Candidus. Should it ſoften the prejudices of Zelotes, without hardening thoſe of Honeſtus, it will promote the Reconciliation which I endeavoured to bring about, and anſwer the end which I propoſed, when I took up the pen, to throw ſome light upon this deep and awful part of my ſubject.

SECTION

SECTION XX.

Zelotes's Second Objection to a Reconciliation. That objection is taken from President Edwards and Mr. Voltaire's doctrine about *Neceſſity*.—The danger of that doctrine. The truth lies between the extremes of rigid *Bound-willers* and rigid *Free-willers*.—We have *Liberty*, but it is incomplete, and much confined.—The doctrines of *Power*, *Liberty*, and *Neceſſity*, are cleared up by plain deſcriptions, and important diſtinctions.—The ground of Mr. Edward's miſtake about *Neceſſity* is diſcovered; and his capital objection againſt *Free-will* is anſwered.

ZELOTES has another ſpecious objection to a Reconciliation with Honeſtus: It runs thus:

OBJ. II. "Honeſtus is for *Free-will*, and I am *againſt* it. How can you expect to reconcile us? Can you find a medium between *free-will* and *neceſſity*? Now, that we are not *free-willing* creatures, may be demonſtrated from reaſon and experience. 1. From *Reaſon*: Does not every attentive mind ſee, that a man *cannot help* following the laſt dictates of his underſtanding; that ſuch a dictate is the *neceſſary* reſult of the *light* in which he ſees things; that this light likewiſe is the *neceſſary* reſult of the *circumſtances* in which he is placed, and of the *objects*, which he is ſurrounded with;—and of conſequence, that all is *neceſſary*: one event being as *neceſſarily* linked to, and brought on by another, as the ſecond link of a chain in motion, is *neceſſarily* connected with, and drawn on by the firſt link. Thus, for example, the *accidental*, not to ſay the *providential* ſight of Bathſheba, *neceſſarily* raiſed unchaſte deſires in David's mind: theſe deſires *neceſſarily* produced adultery: and adultery, by a chain of *neceſſary* conſequences, *neceſſarily* brought on murder. All theſe events were decreed, and depended as much upon each other, as the loſs of a

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ſhip depends upon a ſtorm, and a ſtorm upon a ſtrong rarefaction or condenſation of the air.—2. *Experience* ſhews, that we are not at liberty to act otherwiſe than we do. Did you never hear paſſionate people complain, that they *could not* moderate their anger? How often have perſons in love declared, that their affections were irreſiſtibly drawn to, and fixed upon ſuch and ſuch objects? You may as ſoon bid an impetuous river to ſtop, as bid a drunkard to be ſober, and a thief to be honeſt, till ſovereign, almighty, victorious grace make them ſo. "The way of man is not in himſelf: it is not in man that walketh to direct his ſteps," * Jer. x. 23.

ANS. I grant, that the way of man is not in himſelf to make his eſcape when the hour of vengeance is come, and when God ſurrounds him with his judgments: And that this was Jeremiah's meaning, in the verſe which you quote to rob man of his moral agency, is evident from the words that immediately precede. "The paſtors are *become brutiſh: therefore* they ſhall not proſper, and all their flock ſhall be ſcattered; behold the noiſe of the bruit [the hour of vengeance] is come, and a great commotion out of the north country, to make

* This very paſſage was urged to a friend of mine by the obdurate highwayman who was hanged laſt year at Shrewſbury, he cited it on the morning of his execution, to excuſe his crimes, and to comfort himſelf. He had drank ſo deep into the doctrine of *neceſſity*, *bound-will*, and *fataliſm*, that he was entirely inacceſſible to repentance. What pity is it, that Zelotes ſhould countenance ſo horrid a miſapplication of the Scriptures! Heated Auſtin is my Zelotes in this reſpect. Biſhop Davenant ſaith of him, that "he did not abhor fate;" and to prove his aſſertion, he quotes the following words of that father. "If any one attributes human affairs" [which take in all the *bad* thoughts, words, and actions of men] "to *fate*, becauſe he calls the *will* and the *power* of God by the name of *fate*, *let him hold* his ſentiment and alter his language. *Sententiam teneat, linguam corrigat. Aug. De grat. Lib.* 5. c. 1."—Is not this granting Mr. Voltaire as much *fataliſm* as he contends for? and guilding the *fatal* pill ſo piouſly, as to make it go down glib with all the rigid bound-willers in Chriſtendom?

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the cities of Judah deſolate, and a den of dragons." Then come the miſapplied words, "O Lord, I know that the way of a man [to make his eſcape] is not in himſelf, &c. Correct me, but with judgment, &c. leſt thou bring me to nothing." See verſes 21, 22, 24.—With reſpect to David, he had probably reſiſted as ſtrong temptations to impurity, as that by which he fell: and he might no doubt have ſtood, if he had not been wanting to himſelf, both before, and at the time of his temptation.—With regard to what you ſay about a ſtorm; two ſhips of equal ſtrength may be toſſed by the ſame tempeſt, and without *neceſſity* one of them may be loſt by the negligence, and the other ſaved by the ſkill of the pilot. And if we believe St. Paul, the lives which God had given him, would have been loſt, if the ſailors had not ſtayed in the ſhip to manage her to the laſt, Acts xxvii. 31, 34.—You appeal to *experience:* but it is as much againſt you, as againſt Honeſtus. Experience ſhews that we have *liberty*, and thus experience is againſt *you*. Again, experience convinces us, that our liberty has many *bounds*, and thus experience is againſt Honeſtus.—As to your ſcheme of the concatenation of *forcible* circumſtances and events, it bears hard upon all the divine perfections. God is too *wiſe*, too *good*, and *holy*, to give us a conſcience and a law, which forbid us to ſin; and to place us in the midſt of ſuch *forcible* circumſtances, as lay a majority of mankind under an *abſolute neceſſity* of ſinning to the laſt, and being damned for ever.—We are therefore endued with a *degree* of free-will. Thro' him who taſted death for every man, and through the free gift which came upon all men, we may chuſe life in the day of initial ſalvation: we may by grace (by the ſaving grace which has appeared to all men) purſue the things that make for our peace; or we may by nature (by our own natural powers) follow after the things that make for our miſery, juſt as we have a mind. We cannot do all, ſays one, therefore we can do nothing: we can do ſomething, ſays another, there-

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fore we can do *all*. Both conſequences are equally falſe. The truth ſtands between the two extremes. Beſides:

The doctrine of *bound-will* draws after it a variety of bad conſequences. It is ſubverſive of the *moral* difference which ſubſiſts between virtue and vice. It takes away all the *demerit* of unbelief. It leaves no room for the *rewardableneſs* of works. It ſtrikes at the propriety of a *day of judgment*. It repreſents truth and error like two *almighty charms*, which *irreſiſtibly* work upon the elect and the reprobates, to bring about God's abſolute decrees without our good or bad works, our finiſhed ſalvation, or finiſhed damnation. In a word it faſtens upon us the groſſeſt errors of *phariſaic fataliſts*, and the wildeſt deluſions of *antinomian goſpellers*.

Having thus given a general anſwer to the objections propoſed, I remind the reader, that Mr. Edwards, Preſident of New Jerſey College, is exactly of Zelotes's ſentiment with reſpect to neceſſity or bound-will. They agree to maintain, that *neceſſary* circumſtances *neceſſarily* turn the ſcale of our judgment, that our judgment *neceſſarily* turns the ſcale of our will, and that the freedom of our will conſiſts merely in chooſing with willingneſs, what we may chuſe by neceſſity. Mr. Voltaire alſo at the head of the Fataliſts abroad, and one of my opponents at the head of the Calviniſts in England, give us, after Mr. Edwards, this falſe idea of liberty.

To ſhew their miſtake, I need only to produce the words of Mr. Locke. "Liberty cannot be where there is no *thought*, no *volition*, no *will*, &c. So a man ſtriking himſelf or his friend, by a convulſive motion of his arm, which is not in his power by volition or the direction of his mind, to ſtop or forbear; nobody thinks he has liberty in this; every one pities him, as acting by *neceſſity* and *conſtraint*. Again, there may be *thought*, there may be *will*, there may be *volition*, where there is *no liberty*. Suppoſe a man be carried, whilſt faſt

aſleep, into a room, where is a perſon he longs to ſee, and be there locked faſt in beyond his power to get out; he awakes, and is glad to ſee himſelf in ſo deſirable company, which he ſtays *willingly* in; that is, he prefers his ſtaying to going away. Is not this ſtaying *voluntary?* I think nobody will doubt it, and yet being locked faſt in, he is NOT *at liberty* to ſtay, he has NOT *freedom* to be gone. So that *liberty* is not an idea belonging to *volition* or *preferring*; but to the perſon having the *power* of doing, or forbearing to do, according as the mind ſhall chuſe or direct." *Eſſay on Hum. Und.* Chap. 21.

This excellent quotation encourages me to make a fuller enquiry into the miſtakes of the rigid predeſtinarians, and rigid free-willers, who equally ſtart from the truth that lies between them both. It is greatly to be wiſhed, that the bounds of neceſſity and liberty were drawn conſiſtently with reaſon, ſcripture, and experience. I ſhall attempt to do it; and if I am ſo happy as to ſucceed, I ſhall reach the centre of the difficulty, and point out the very ſpring of the waters of ſtrife: Honeſtus will be convinced, that he has too high thoughts of our *liberty:* Zelotes will ſee, that his views of it are too much contracted: and Candidus will learn to avoid their contrary miſtakes. I begin by a definition of neceſſity, and of liberty.

Moral philoſophers obſerve that *neceſſity* is that *conſtraint* upon, or *confinement* of the ſoul, whereby we cannot do a thing otherwiſe than we do it. Hence it appears, that, *ſtrictly ſpeaking*, there is no ſuch thing as *moral neceſſity*. For, could we be *conſtrained* to do *unavoidable* good or evil, that good were not moral good, that evil were not moral evil. Could we be *neceſſarily confined* in the channel of virtue or of vice, as a river is confined in its bed, without any power to retard or accelerate our virtuous or vicious motions as we ſee fit; our tempers and actions would loſe their morality and their immorality. To ſpeak with propriety, neceſſity has

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no place but in the *natural* world: Strictly ſpeaking, it is excluded from the *moral* world: For what we *may* and *muſt regulate* or *alter*, cannot poſſibly be *neceſſary* or *unalterable*. Nevertheleſs I ſhall by and by venture upon the *improper* expreſſion of *moral neceſſity*, to convey the idea of a *ſtrong*, moral propenſity or habit, and to point out with greater eaſe Mr. Edwards's miſtake.

This ingenious author aſſerts, that by the law of our nature, we chuſe what we *ſuppoſe* to be, upon the whole, moſt eligible. I grant it is ſo in *moſt* caſes; nevertheleſs I deny *neceſſity*, becauſe there is no neceſſity impoſed upon us to *ſuppoſe*, that, upon the whole a thing is moſt eligible, which at firſt ſight appears to be ſo to the eye of prejudice or paſſion; our liberty being chiefly a limited *power* to mind either the dictates of reaſon and conſcience, or thoſe of prejudice or paſſion:—To follow either the motions of the tempter, or thoſe of divine grace. I ſay a *limited power*, becauſe our power is *incomplete*, as will appear by conſidering the particulars of which our liberty does, and does not conſiſt. And,

1. It does not conſiſt, *in general*,* in a power to chuſe evil and miſery as ſuch. *Seldom* do men, who are yet in a ſtate of probation,—men, who are not degenerated into *mere* fiends, chuſe evil only as evil. When we purſue ſome evil, it is then *generally* under the appearance of ſome good; or, as leading

* I uſe theſe *limited* expreſſions, becauſe upon ſecond thoughts, I do not abſolutely aſſent to Mr. Edwards's doctrine, that the will always *neceſſarily* follows the laſt dictate of the underſtanding. I now think, that in this reſpect Calvin's judgment deſerves our cloſe attention, "Sic interdum ſtagitii turpitudo conſcientiam urget, ut non ſibi imponens ſub falſa boni imagine, ſed ſciens et volens, in malum ruart. Ex quo affectu prodeunt iſtæ voces, *Video meliora proboque, Deteriora ſequor.*" Inſt. Lib. 2, Cap. 2, Sec 23.—"Sometimes the horrid nature of vice ſo urges the "conſcience, that the ſinner, no longer impoſing upon himſelf "by the falſe appearances of good, knowingly and willingly "ruſhes upon evil. Hence flow theſe words, *I ſee and approve* "*what is good, but follow what is bad.*"

leading to ſome good, which will ſooner or later make us ample amends for the preſent evil. For God having made us for the ſupreme good, which is the knowledge and enjoyment of himſelf, he has placed in our ſouls an unquenchable thirſt after happineſs; that we may ardently ſeek him, the fountain of true happineſs. It can hardly be ſaid therefore, that probationers are at liberty with reſpect to the capital enquiry, "Who will ſhew us any good?" We naturally deſire *good*, juſt as a hungry man deſires *food*: Although he may ſay, I do not chuſe to be hungry, yet he is ſo, whether he will or not.

2. But altho' a hungry man is *neceſſarily hungry*, yet he does not eat *neceſſarily*, for he may *faſt* if he pleaſes; and when he chuſes to eat, he may prefer bad to wholeſome food; he may take more or leſs of either, he may take it now or by and by—with deliberation or with greedineſs, as he pleaſes. Apply this obſervation to our *neceſſary* hunger or thirſt after happineſs. All probationers *neceſſarily* aſk: "Who will ſhew us any good?" But altho' they *neceſſarily* aim at happineſs, yet they are not *neceſſitated* to aim at it *in this* or *that* way:—altho' they cannot but chooſe *that* end, yet they are not *irreſiſtibly* obliged to chooſe any one particular means to attain it.

Here then room is left for *free-will* or *liberty*. We may chuſe to go to happineſs, our mark, by ſaying, "What ſhall we eat? What ſhall we drink? Wherewith ſhall we be clothed?" Who will give us corn and wine, ſilver and gold, worldly honours and ſenſual gratifications?—Or we may

Since theſe ſheets went to the preſs, I have ſeen Mr. Weſley's Thoughts upon Neceſſity. He ſtrongly ſides with Calvin againſt Mr. Edwards. For after aſſerting, that ſometimes our *firſt*, ſometimes our *laſt* judgment is according to the impreſſions we have received; that in ſome caſes we may, or may not receive thoſe impreſſions; and that in moſt, we may vary them greatly; he denies that the will *neceſſarily* obeys the *laſt* judgment, and affirms, "The mind has an intrinſic power of cutting off the connexion between the judgment and the will."

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ſay, Who will give us pardon and peace, grace and glory? "Lord, lift up the light of thy countenance upon us?"—In a word, though we are *not* properly *at liberty* to chuſe happineſs in general; that choice being morally *neceſſary* to us; yet, *in the day of* initial *ſalvation*, we may chuſe to ſeek happineſs in ourſelves, in our fellow-creatures, or in our Creator: We may chuſe a way that will lead us to imaginary, and fading bliſs, or to real and eternal happineſs: Or, to ſpeak as the oracles of God, we may chuſe death or life.

This being premiſed, I obſerve that our liberty conſiſts, 1. In our being under NO NATURAL *neceſſity* with regard to our choice of the means, by which we purſue happineſs; and, of conſequence, with regard to our ſchemes and actions. I repeat it, by *natural neceſſity* I mean, an abſolute want of power to do the reverſe of what is done. Thus by *natural neceſſity* an ounce is out-weighed by a pound: it can no ways help it; and a man, whoſe eyes are quite put out *cannot abſolutely* ſee the light, ſhould he deſire and endeavour it ever ſo much. Hence it appears, that when Peter denied his Maſter, he was not under the *natural neceſſity* ſo to do; for he might have confeſſed him if he had pleaſed: When the martyrs confeſſed Chriſt, they might have denied him with oaths, if they had been ſo minded: And when David went to Uriah's bed, he might have gone to his own. There was no ſhadow of *natural neceſſity* in the caſe. We *may* then, or we *may not* admit the *truth* or the *lie*, that is laid before us as a principle of action. Thus the Eunuch, *without neceſſity*, admitted the truth delivered to him by Philip; and Eve, *without neceſſity* entertained the lie, which was told her by the Serpent.

2. Our liberty conſiſts in a power carefully to conſider, whether what is preſented to us as a principle of action, is a *truth* or a *lie*; leſt we ſhould judge according to *deceitful appearances*. Our bleſſed Lord, by ſteadily uſing this power, ſteadily

baffled the tempter; and Adam by not making a proper uſe of it, was ſhamefully overcome.

3. It conſiſts in a power natural to all moral agents, to do acts of ſin if they pleaſe, and in a ſupernatural or gracious power, (beſtowed for Chriſt's ſake upon fallen man) to forbear with ſome degree of eaſe, doing ſinful acts, at leaſt when we have not yet fully thrown ourſelves down the declivity of temptation and paſſion; and when we have not yet, by that means, contracted ſuch ſtrong habits, as make virtue or vice *morally neceſſary* to us.*

4. It conſiſts in a gracious power to make diligent enquiry, and to apply in doubtful caſes to the Father of Lights for wiſdom, before we *practically* decide, that ſuch a doctrine is true, or that ſuch an action is right. Had Eve and David uſed that power, the one would not have been deceived by a flattering ſerpent; nor the other by an impure deſire.

But, 5. The higheſt degree of our liberty conſiſts in a power to ſuſpend a courſe of life entered upon; to re-examine our principle, and to admit a new one, if it appear more ſuitable; eſpecially when we are particularly aſſiſted by divine grace, or ſtrongly wrought upon by temptations adapted to our weakneſs. Thus by their *gracious* free-agency, Manaſſeh and the prodigal ſon ſuſpended their *bad* courſe

* I make theſe exceptions for two reaſons: 1. Becauſe I am ſenſible of the juſtneſs of Ovid's advice to perſons in love.

Principiis obſta, ſero medicina paratur.

For if love, and indeed any other violent paſſion, is not reſiſted at its firſt appearance, it ſoon gets to ſuch a height, that it can *hardly* be maſtered, till it has had its courſe. 2. Becauſe a habit ſtrongly rooted is a ſecond nature. It is far eaſier to refrain from the firſt acts, than to break off inveterate habits of virtue or of vice. In ſuch caſes, powerful, uncommon impulſes of grace or of temptation are peculiarly neceſſary to throw us out of our beaten track. Hence the ſtrong compariſon of the Prophet, "Can the Ethiopian change his ſkin, or the leopard his ſpots? Then may ye alſo, that are *accuſtomed* to do evil, do good,"—without a more than common aſſiſtance of divine grace.

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of life, weighed the case a second time for the better, admitted the truth which they once rejected, and from that new principle wrought righteousness: while on the other hand, Solomon, Judas, and Demas, by their *natural* free-agency, suspended their *good* course of life, weighed the case a second time for the worse, admitting the lie which they once detested, and from that new principle wrought damnable iniquity. Is not this account of our *real*, tho' *limited liberty*, more agreeable to scripture, reason, conscience, and experience, than the *necessity* maintained by *Calvinistic* bound-willers, and *deistical* fatalists?

I have already observed, (Equal Check, Part I.) that the seemingly contrary systems of those gentlemen, like the two opposite half-diameters of a circle, meet in *natural necessity*, a central point which is common to both; Mr. Voltaire, who is the apostle of the deistical world, and Mr. Edwards, who is the oracle of Calvinistic metaphysicians, exactly agreeing to represent man as a *mere*, though *willing* slave to the circumstances in which he finds himself, and to load him from head to foot, and from the cradle to the grave, with the chains of absolute *necessity*, one link of which he can no more break, than he can make a world. Their error, if I mistake not, springs chiefly from their overlooking the important difference there is between *natural* necessity, and what the barrenness of language obliges me to call *moral* necessity. Hence it is, that they perpetually confound *real* liberty, which is always of an *active* nature, with that kind of *necessity* in disguise, which I beg leave to call *passive* liberty. Clear definitions, illustrated by plain examples, will make this intelligible; will unravel the mystery of fatalism, and rescue the capital doctrine of Liberty from its confinement in mystical Babel.

1. A thing is done by NATURAL *necessity*, when it *unavoidably* takes place, according to the fixed laws of *nature*. Thus, by *natural* necessity, a serpent begets a serpent, and not a dove; a fallen man

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begets a fallen child, and not an angel; a deaf man cannot hear, and a cripple cannot be a ſwift racer.

2. A thing is done by MORAL *neceſſity* (if I may uſe that improper expreſſion) when it is done by a free-agent with a peculiar degree of readineſs, reſolution, and determination;—from ſtrong motives, powerful arguments, confirmed habits: and when it might nevertheleſs be done juſt the reverſe, if the free-agent pleaſed. Thus, by a low degree of *moral* neceſſity, chaſte, conſcientious Joſeph ſtruggled out of the arms of his maſter's wife, and cried out, "How *can* I do this great wickedneſs, and ſin againſt God?" And, by a high degree of it, Satan hates holineſs, God abhors ſin, and Chriſt refuſed to fall down, and worſhip the devil.

3. I have obſerved in the Second Check, that Mr. Edwards's celebrated treatiſe upon Free-will, turns in a great degree upon a compariſon between *balances* and the *will*. To ſhew more clearly the flaw of his performance, I beg leave to venture upon the *improper*, and in one ſenſe *contradictory* expreſſion of PASSIVE *liberty*. By *paſſive* liberty, (which might alſo be called MECHANICAL *liberty*,) I mean the readineſs with which juſt ſcales turn upon the leaſt weight thrown into either of them. Now it is certain that *this* liberty (ſo called) is *mere* neceſſity: For two even ſcales neceſſarily balance each other, and the heavier ſcale neceſſarily outweighs the lighter. According to the fixed laws of nature, it cannot be otherwiſe. It is evident therefore, that when Mr. Edwards avails himſelf of ſuch popular, improper expreſſions as theſe, "Good ſcales are *free* to turn either way,—juſt balances are at *liberty* to riſe or fall by the leaſt weight," he abſurdly impoſes upon the *moral* world a *mechanical* freedom or liberty, which is *mere neceſſity*. His miſtake is ſet in a ſtill clearer light by the following definition.

4. *Active* Liberty is that of *living* creatures, endued with *a degree of power to uſe their powers in*

VARIOUS

VARIOUS *manners*: Their prerogative is to have in general the weight that turns them in a great degree *at their own diſpoſal*. Experience confirms this obſervation: How many ſtubborn beaſts, for example, have died under the repeated ſtrokes of their drivers, rather than to move at their command? And how many thouſand Jews choſe to be deſtroyed rather than be ſaved by him, who ſaid, "How often *would* I have gathered you, &c. and YE WOULD NOT?" Hence it appears, that *active* liberty ſubdivides itſelf into *brutal* liberty, and *rational*, or *moral* liberty.

5. *Brutal* liberty belongs to beaſts, and a *rational* or *moral* liberty belongs to men, angels, and God. By *brutal* liberty underſtand the power that beaſts have to uſe their *animal* powers various ways, according to their inſtinct, and at their pleaſure. By *rational* liberty underſtand the power that *God*, *angels*, and *men* have to uſe their *divine*, *angelic*, or *human* powers in various manners, according to their wiſdom, and at their pleaſure. Thus while an *oak* is tied faſt by the root, to the ſpot where it feeds and grows, a *horſe* carries his own root along with him; ranging without neceſſity, and feeding as he pleaſes, all over his paſture. While a horſe is thus employed, a *man* may either make a ſaddle for his back, a ſpur for his ſide, a collar for his ſhoulder, a ſtable for his conveniency, or a carriage for him to draw:—Or, leaving theſe mechanical buſineſſes to others, he may think of the ſcourge that tore his Saviour's back, call to mind the ſpear that pierced his ſide, reflect upon the croſs that galled his ſhoulder, the ſtable where he was born, and the bright carriage in which he went to heaven: Or he may, by degrees, ſo inure himſelf to infidelity, as to call the goſpel a fable, and Chriſt an impoſtor.

According to theſe definitions it appears, that our ſphere of *liberty* increaſes with our *powers*. The more powers animals have, and the more ways they can uſe thoſe powers, the more *brutal* liberty they have alſo: Thus, thoſe creatures, that can, when they

they pleaſe, walk upon the earth, fly through the air, or ſwim in the water, as ſome ſorts of fowls, have a more extenſive liberty than a worm, which has the freedom of one of thoſe elements only, and that too in a very imperfect degree.

As by the help of a good horſe a rider increaſes his power to move ſwiftly, and to go far; ſo by the help of ſcience and application, a philoſopher can penetrate into the ſecrets of nature, and an Archytas or a Newton can

Aeris tentare domos, animo que rotundum
Tranſmigrare polum.*

Such geniuſes have undoubtedly more *liberty of thought* than thoſe ſots, whoſe minds are fettered by ignorance and exceſs, and whoſe imagination can juſt make ſhift to flutter from the tavern to the play-houſe and back again. By a parity of reaſon, they who enjoy the glorious liberty of the children of God, who can in a moment recollect their thoughts, fix them upon the nobleſt objects, and raiſe them, not only to the ſtars like Archytas; but to the throne of God, like St. Paul;—they who can become all things to all men, be content in every ſtation, and even ſing at midnight in a dungeon, regardleſs of their empty ſtomachs, their ſcourged backs, and their feet made faſt in the ſtocks; they who can command their paſſions and appetites, are free from ſin, and find "God's ſervice perfect freedom,"—theſe happy people, I ſay, enjoy far more *liberty of heart* than the brutiſh men, who are ſo enſlaved to their appetites and paſſions that they have juſt liberty enough left them, not to raviſh the women they ſet their eyes upon, and not to murder the men they are angry with. But altho' the liberty of God's children is *glorious* now, it will be far more ſo, when their regenerate ſouls ſhall be matched in the great day with bodies blooming as youth, beautiful as angels, radiant as the ſun, powerful as light-

* Soar to the ſtars, and with his mind travel round the univerſe.

ning.

ning, immortal as God, and capable of keeping pace with the Lamb, when he ſhall lead them to new fountains of bliſs, and run with them the endleſs round of celeſtial delights.

To return: innumerable are the degrees of liberty peculiar to various orders of creatures: but no animals are accountable to their owners for the uſe of their powers, but they which have a peculiar degree of knowledge. Nor are they accountable, but in proportion to the degree of their knowledge and liberty. Your horſe, for inſtance, has power to walk, trot, and gallop; you want him to do it alternately, and if he does not obey you when you have intimated your will to him in a manner ſuitable to his capacity, you may, without folly and cruelty, ſpur or whip him into a reaſonable uſe of his liberty and powers; for inferior creatures are in ſubjection to their poſſeſſors in the Lord. But if his feet were tied, or his legs broken, and you ſpurred him to make him gallop; or if you whipped a hen to make her ſwim, and an ox to make him fly, you would exerciſe a fooliſh and tyrannical dominion over them. This cruel abſurdity however, or tantamount, is charged upon Chriſt by thoſe, who pretend to "exalt him" moſt. Thus they diſhonour him, as often as they inſinuate that the children of men have no more power to believe than hens to ſwim, or oxen to fly; and that the Father of mercies will damn a majority of them, for not uſing a power, which he determined they ſhould never have.

Some people aſſert, that man has a little liberty in *natural*, but none in *ſpiritual* things. I diſſent from them for the following reaſons. 1. All men (monſters not excepted) having a degree of the *human form*, they probably have alſo a degree of the *human capacity*—a meaſure of thoſe *mental* powers, by which we receive the knowledge of God: A knowledge this, which no horſe can have, and which is certainly of a *ſpiritual* nature.—2. The ſame Apoſtle who informs us, that the *natural man* (ſo called)

called) the man, who quenches the Spirit of grace under his diſpenſation, cannot know the things of the Spirit of God, becauſe they are diſcerned only by the light of the Spirit, which he quenches or reſiſts—the ſame Apoſtle, I ſay, declares, that "What may be *known* of God is manifeſt in them [the moſt abandoned heathens] for God hath ſhewed unto them—ſo that they are without excuſe: becauſe when they *knew* God [in ſome degree] they glorified him not as God," according to the degree of that knowledge: but became brutiſh, beſotted perſons; or, to ſpeak St. Paul's language, "They *became* vain in their imaginations,—they *became* fools,—their fooliſh heart *was darkened*,—*wherefore* God gave them up to a reprobate mind," and they were left in the deplorable condition of the chriſtian apoſtates deſcribed by St. Jude, "ſenſual, having not the Spirit:" In ſhort they became PSYCHICHE,* *mere animal men*, the *full* reverſe of *ſpiritual men*, 1 Cor. ii. 14. Far from being the wiſer for "the light, that [graciouſly] enlightens every man that cometh into the world," they became inexcuſable by "changing the truth of God into a lie," and turning their light to darkneſs, through the wrong uſe which they made of their liberty.

When the advocates for *neceſſity* deny man the talent of *ſpiritual liberty*, which divine wiſdom and grace have beſtowed upon him, they fondly exculpate themſelves, and raſhly charge God with Calviniſtic reprobation. For, who can think that an oyſter is culpable for not flying as an eagle? And who can help ſhuddering at the cruelty of a tyrant,

* PSYCHI is ſometimes taken only for the principle of *animal life*: Thus Rev. viii. 9. "The third part of the ſea became blood, and the third part of the creatures which were in the ſea, and had PSYCHAS (not *a nature*, but) ANIMAL LIFE, died." Hence Calvin himſelf renders the word *pſychicos*, ANIMAL MAN, though *our* tranſlators render it NATURAL *Man*, as if the Greek word were *phyſicos*. And upon their miſtake, a vaſt majority of mankind are raſhly repreſented as being *abſolutely* deſtitute of all capacity to receive the *ſaving* truths of religion.

who, to ſhew his ſovereignty, bids all the ideots in his kingdom ſolve Euclid's problems, if they will not be caſt into a fiery furnace? Nor will it avail to ſay, as Eliſha Coles and his admirers do, that though man has loſt his power to obey, God has not loſt his power to command, upon pain of eternal death: For, this is pouring poiſon into the wound, which the doctrine of *natural neceſſity* gives to the divine attributes. Your ſlave runs a ſportive race, falls, diſlocates both his arms, and by that accident loſes his power of liberty to ſerve you: In ſuch circumſtances you may indeed find fault with him, for bringing this misfortune upon himſelf; but you ſhow a great degree of folly and injuſtice, if you blame him for not digging with his arms out of joint: And when you refuſe him a ſurgeon, and inſiſt upon his threſhing, if he will not doubly feel the weight of your vindictive hand, you betray an uncommon want of good nature. But, in how much more unfavourable light would your conduct appear, if this misfortune had been entailed upon him by one of his anceſtors, who loſt a race near ſix thouſand years ago; and if you had given him a bond ſtamped with your own blood, to aſſure him that "your ways are equal," that you "are not an auſtere man," that "your mercy is over all your houſhold," and that puniſhing is your "ſtrange work?"

God is not ſuch a Maſter as the Calvinian doctrines of grace make him. For Chriſt's ſake he is always well pleaſed with the *right* uſe we make of our *preſent* degree of liberty, be that degree ever ſo *little*. For unconverted ſinners themſelves have *ſome* liberty. Faſt tied and bound as they are with the chain of their ſins, like chained dogs, they may move a little. If they have a mind, they may, to a certain degree, come out of Satan's kennel. When they are pinched with hunger and trouble, like the prodigal ſon, they may go a little way towards the bread and the cordial that came down from heaven; and when their chains gall their minds, they may

give the Father of mercies to underſtand, that they want "the pitifulneſs of his great mercy to looſe them." Happy the ſouls who thus meet God with their little degree of power! Thrice happy they, who go to him as far as their chain allows, and then groan with David, "My belly cleaveth to the duſt. Bring my ſoul out of priſon, that I may praiſe thy Name!" When this is the caſe, "the captive exile haſteth that he may be looſed:" They that are thus "faithful over a few things," will ſoon be "ſet over many things;" they will ſoon experience an enlargement, and ſay with the Pſalmiſt: "Thou haſt enlarged my ſteps under me." My liberty is increaſed. "I will run the way of thy commandments."

The defenders of neceſſity are chiefly led into their error by conſidering the *imperfections* of our *liberty*, and the *narrow limits* of our *powers*: But they reaſon inconcluſively who ſay, "Our liberty is imperfect: therefore we have none. "Without Chriſt we can do nothing;" therefore we have abſolutely no power to do any thing."—As ſome obſervations upon this part of my ſubject, may reconcile the judicious and candid on both ſides of the queſtion; I venture upon making the following remarks.

All power, and therefore all liberty, has its bounds. The *King* of England can make war or peace when he pleaſes, and with whom he pleaſes; and yet he cannot lay the moſt trifling tax without his Parliament.—The power of *Satan* is circumſcribed by God's power.—*God's* own power is circumſcribed by his other perfections: He *cannot* ſin, becauſe he is holy; he *cannot* cauſe two and two to make ſix, becauſe he is true; nor can he create and annihilate a thing in the ſame inſtant, becauſe he is wiſe.—Our *Lord's* power is circumſcribed alſo. "Jeſus ſaid unto them, Verily, verily, I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do."

If

If *a degree* of *Confinement* is conſiſtent with the *Liberty* of Omnipotence itſelf, how much more can *a degree* of *Reſtraint* be conſiſtent with our *natural, civil, moral,* and *ſpiritual Liberty?* Take an inſtance of it: 1. With regard to *natural* liberty. Altho' you cannot fly you may walk—but not upon the ſea, as Peter did; nor thirty miles at once, as ſome people do:—not one mile when you are quite ſpent;—nor five yards when you have a broken leg. 2. With reſpect to *civil* liberty. You are a *free-born* Engliſhman; nevertheleſs you are not *free* from taxes: and probably you have not the freedom of two cities in all the kingdom. On the other hand, St. Paul is Nero's priſoner bound with a chain, and yet he ſwims to ſhore, he gathers ſticks, makes a fire, and preaches two years in his own hired houſe, no body forbidding him.—3. With reſpect to *moral* liberty. When Nabal is in company with his fellow-ſots, has good wine before him, and is already heated by drinking, he cannot refrain himſelf, he muſt get drunk: But might not he have done violence to his inclination before his blood was inflamed? Conſcious of his weakneſs, might he not at leaſt have avoided the dangerous company he is in, and the ſight of the ſparkling liquor, in which all his good reſolutions are drowned?

Take one inſtance more of the *imperfect liberty* I plead for. Is not what I have ſaid of *civil*, applicable to *devotional* liberty? You have not the power to *love* God with *all* your heart; but may you not *fear* him *a little?* You cannot wrap yourſelf for *one hour* in the ſublime contemplation of his glory; but may you not meditate for *two minutes* on death and judgment? St. Paul's *burning zeal* is far above your ſphere; but is not the *timorous inquiſitiveneſs* of Nicodemus within your reach? You cannot attain the elevations of him who has *ten* talents of piety; but might not you ſo uſe your *one* talent of conſideration, as to gain two—four—eight—and ſo on, till the unſearchable riches of Chriſt are all yours? And, if I may allude to the emblematic

pictures of the four evangeliſts, may you not ruminate upon earth with the *ox* of St Luke, till you can look up to heaven with St. Matthew's *human face*, fight againſt ſin with the courage of St. Mark's *lion*, and ſoar up towards the Sun of Righteouſneſs with the ſtrong wings of St. John's *eagle?* Did not our Lord expect as much from the phariſees, when he ſaid to them, "Ye hypocrites, how is it that ye do not diſcern this [accepted] time? Yea, and why even *of yourſelves* judge ye not what is *right?*" Alas! how frequently do we complain of the want of power, when we have ten times more than we make uſe of? How many *ſlothfully* bury their talent, and *peeviſhly* charge God with giving them none? And how common is it to hear people, who are ſincerely invited to the goſpel-feaſt, ſay, "I *cannot* come," who might roundly ſay, if they had Thomas's honeſty, "I *will not* believe?" The former of theſe pleas is indeed more decent than the latter: but is it not ſhamefully evaſive? And does it not amount to the following excuſe: "I *cannot* come without taking up my croſs; and as I *will not* do it, my coming is morally impoſſible?" ---A lame excuſe this, which will pull down aggravated vengeance upon thoſe, who, by making it, trifle with truth, and their own ſouls, and with God himſelf.

From the whole I conclude, that our *Liberty* as *free-agents* conſiſts in a *limited ability* to uſe our bodily and ſpiritual powers right or wrong at our option; and that to deny mankind ſuch an ability is as abſurd as to ſay, that a man cannot work, or beg, or ſteal, as he pleaſes;—bend the knee to God, or to Aſhtaroth;—go to the houſe of prayer, or to the playhouſe;—turn a careleſs or an attentive ear to a divine meſſage; refuſe or give credit to an awful report;—ſlight or conſider a matter of fact;—and act in a reaſonable or unreaſonable manner at his option.

Is not this doctrine agreeable to the dictates of conſcience, as well as to plain Scripture? And when

when we maintain, that, as often as our free-will inclines to vital godlineſs ſince the fall, it is *touched*, though not *neceſſarily impelled* by free-grace: When we aſſert in the words of our Xth Article, that "we have no power to do *good* works acceptable to God, *without* the grace of God, by Chriſt, *preventing*" (not *forcing*) "us that we may have a *good* will;" do we not ſufficiently ſecure the honour of *free-grace*? Say we not as much as David does in this paſſage, "Thy people (obedient believers) ſhall or will be willing (to execute thy judgments upon thy * enemies) in the day of thy power,"—i. e. in the day of thy powerful wrath? Or as we have it in the common prayers, "In the day of thy power ſhall the people offer free-will (not bound-will) offerings?"—Do we not grant all that St. Paul affirms, when he ſays to the Philippians, "Work out your own ſalvation with fear, &c. for it is God that worketh in you both to *will* and to *do?*" i. e. God of his own good pleaſure gives you a gracious talent of *will* and *power:* Bury it not: uſe it with fear: lay it out with trembling: leſt God take it from you, and give you up to a reprobate mind?—And is it not evident, that thoſe two paſſages, on which the rigid bound-willers chiefly reſt their miſtake, are perfectly agreeable to the doctrine of the moderate free-willers which runs through all the ſcriptures, as the preceding pages demonſtrate?

THE THIRD OBJECTION OF ZELOTES.

Rational and ſcriptural as the doctrine of *Liberty* is, Preſident Edwards will root it up: and to ſucceed in his attempt, he fetches ingenious arguments from heaven and hell.

* That this is the true meaning of Pſalm cx. 3, is evident from the context. Read the *whole* Pſalm: compare it with Pſ. cxlix. 6—Mal. iv. 1, 2, 3. and Rev. xix. 19. and you will ſee, that the day of God's *power*, or the day of God's *army*, is the day of his wrath againſt his enemies: A day this, which is expreſsly mentioned two verſes after, and deſcribed in the reſt of the pſalm.

Superos, Acheronta movendo.—He muſters up all the ſubtleties of Logic and Metaphyſics, with all the refinements of Calviniſm, to defend his favourite doctrine of *Neceſſity*. To the beſt of my remembrance, a conſiderable part of his book may be ſummed up in the following paragraph, which contains the moſt ingenious objections of the Calviniſts.

The Arminians ſay, that if we act *neceſſarily* we are neither puniſhable nor rewardable; becauſe we are neither worthy of blame nor of praiſe. But the *Devil*, who is *puniſhed*, and who therefore is blameworthy, is *neceſſarily wicked*; he has no liberty to be good. And GOD, who deſerves ten thouſand times more praiſes than we can give, is *neceſſarily good*; he has no liberty to be wicked. Hence it appears, that the reprobates may be *neceſſarily* wicked like the devil, and yet may be *juſtly* puniſhable like him; and that the elect may be *neceſſarily* good like God and his angels, and yet, that they may be in their degree *praiſe-worthy* like God, and *rewardable* like his angels. Therefore the doctrine of the Calviniſts is rational, as only ſuppoſing what is undeniable, namely, that *neceſſary* ſins may *juſtly* be puniſhed in the reprobates; and that *neceſſary* obedience may *wiſely* be rewarded in the elect. And, on the other hand, the doctrine of the Arminians, who make ſo much ado about Reaſon and Piety, is both *abſurd* and *impious*:—*Abſurd*, as it ſuppoſes, that the *Devil* is not *worthy of blame*, becauſe he ſins *neceſſarily*; and *impious*, as it inſinuates that GOD does not *deſerve praiſe*, becauſe his goodneſs is *neceſſary*.

This argument is plauſible, and an anſwer to it ſhall conclude this diſſertation. 1. God is enthroned in goodneſs far above the region of evil; neither can he be tempted of evil; the excellence, unchangeableneſs, and ſelf-ſufficiency of his nature being every way infinite. He does not then exerciſe his liberty, in chooſing moral good or evil; but, 1. In chooſing the various manners of enjoying himſelf

ſelf according to all the combinations, that may reſult from his unity in trinity, and from his trinity in unity :—2. In regulating the infinite variety of his external productions :—3. In appointing the boundleſs diverſity of rewards and puniſhments, with which he crowns the obedience or diſobedience of his rational creatures :—4. In finding out different methods of over-ruling the free-agency of men and angels ; and of ſuſpending the laws, by which he governs the material world :—And 5. in ſtamping different claſſes of beings, with different ſignatures of his eternal power and Godhead ; and in indulging with multifarious diſcoveries of himſelf, the innumerable inhabitants of the worlds which he has created, or may yet condeſcend to create.

On the other hand, the *Devil* is ſunk far below the region of virtue and bliſs ; neither can he be tempted of *good*, on account of his conſummate wickedneſs, and fixed averſion to all holineſs. His liberty of choice is not then exerciſed about *moral* good and evil ; but about various ways of doing miſchief, procuring himſelf ſome eaſe, and trying to avoid the *natural* evils, which he feels or fears.

This is not the caſe of man, who inhabits, if I may uſe the expreſſion, a middle region between heaven and hell :—A region, where light and darkneſs, virtue and vice, good and evil, bleſſing and curſing, are yet before him, and where he is in a ſtate of probation, that he may be rewarded with heaven, or puniſhed with hell, according to his good or bad works. It is then as abſurd in Preſident Edwards to confound our liberty with that of God, and of the devil ; as it would be in a geographer, to confound the equinoxial line with the two poles.

A compariſon may illuſtrate this concluſion. As the *mechanical* liberty of a pair of juſt ſcales conſiſts in a power gradually to aſcend as high, or to deſcend as low, as the play of the beam permits : ſo the *moral* liberty of rationals in a ſtate of probation, conſiſts in a *gracious* power gradually to aſcend

cend in goodneſs quite to their *zenith* in heaven, and in a *natural* power to deſcend in wickedneſs quite to their *nadir* in hell; ſo immenſely great is the play of the *moral* ſcales! God's will, by the perfection of his nature, being immoveably fixed in the *height* of all goodneſs cannot ſtoop to an inferior good, much leſs to evil: And the Devil being ſunk in the *depth* of all wickedneſs, and daily confirming himſelf in his iniquity, can no more riſe in purſuit of goodneſs: Thus the preſence of all wickedneſs keeps the ſcale of the prince of darkneſs *fixedly ſunk* in the nethermoſt hell; while the abſence of all unrighteouſneſs keeps the ſcale of the Father of lights *fixedly raiſed* to the higheſt pitch of heavenly excellence. God is then quite *above*, and Satan quite *below* a ſtate of probation. The one is good, and the other evil, in the higheſt degree of *moral neceſſity*. Not ſo man, who hovers yet between the world of light and the world of darkneſs—man, who has life and death, ſalvation and damnation placed within his reach, and who is called to ſtretch forth his hand to that which he will have, that the reward of his hands may be given him.

Nor does it follow from this doctrine, that God's goodneſs is not praiſe-worthy, and that Satan's wickedneſs is not worthy of blame; for, although God is *fixedly* good, and Satan *fixedly* wicked, yet the goodneſs of God, and the wickedneſs of the devil, are ſtill of a *moral* nature; and therefore commendable and diſcommendable. I mean, 1. That God's goodneſs conſiſts in the perfect rectitude of his eternal *Will*, and not in a want of power to do an act of injuſtice: And, 2. That the Devil's wickedneſs conſiſts in the complete *perverſeneſs* of his obſtinate *will*, and not in a complete want of power to do what is right. Examples will explain this.

A rock cannot do an act of juſtice or an act of injuſtice, becauſe *reaſon* and *free-agency* do not belong to a ſtone: therefore, the praiſe of juſtice, or the

the diſpraiſe of injuſtice can never be wiſely beſtowed upon a rock. If a rock falls upon the man who is going to murder you, and cruſhes him to death, you cannot ſeriouſly return it thanks, becauſe it fell without any good intention towards you; nor could it poſſibly help falling juſt then. Not ſo the Rock of Ages, the Parent of rationals and free-agents: He does juſtice with the higheſt *certainty*, and yet with the higheſt *liberty*; I ſay with the higheſt *liberty*, becauſe, if he *would*, he *could* with the greateſt eaſe, do what appears to me inconſiſtent with the ſcriptural deſcription of his attributes? Could he not, for example, to pleaſe Zelotes, make "efficacious decrees" of abſolute reprobation, that he might ſecure the ſin and damnation of his unborn creatures? Could he not proteſt again and again, that "he willeth not (primarily) the death of ſinners, but rather that they would turn and live;" when, nevertheleſs, he has *primarily*, yea *abſolutely* appointed that *moſt* of them ſhall never turn and live? Could he not openly "command *all* men *every where* to repent" upon pain of eternal death; and yet keep *moſt* men *every where* from repenting, by giving them up to a reprobate mind from their mother's womb, as he is ſuppoſed to have done by the myriads of "poor creatures" for whom, if we believe the advocates of Calviniſtic *grace*, Chriſt never procured one ſingle grain of penitential *grace*? Could he not invite "all the ends of the earth to look unto him and be ſaved," and call himſelf "the Saviour of the world, and the Saviour of all men, though eſpecially of them that believe," (of all men, by *initial* ſalvation; and of them that believe and obey, by *eternal* ſalvation) when yet he determined from all eternity, that there ſhall be neither *Saviour* nor *initial* ſalvation, but only a *damner* and *finiſhed damnation*, for the majority of mankind? Could he not have cauſed his only begotten Son to aſſume a human form, and to weep, yea bleed over obſtinate ſinners; proteſting, that he "came to ſave the world, and to gather them as a hen gathers her brood

under

under her wings;" when yet from all eternity he had abſolutely ordained * their wickedneſs and damnation to illuſtrate his glory: in a word, could he not prevaricate from morning till night, like the God extolled by Zelotes;—a God this, who is repreſented as ſending his miniſters to "preach the goſpel (i. e. to offer "finiſhed and eternal ſalvation") to every creature," when this unconditional, efficacious decree of reprobation, and the partiality of Chriſt's atonement, leave to multiplied millions no other proſpect, but that of *finiſhed and eternal damnation?* —Could not God, I ſay, do all this, *if he would?* Do not even ſome good men indirectly repreſent him as having acted, and continuing to act in that manner? Now, if he does it not, when he has full power to do it; if he is determined not to ſully his veracity by ſuch ſhuffling, his goodneſs by ſuch barbarity, his juſtice by ſuch unrighteouſneſs; or, to uſe Abraham's bold expreſſion, if "the Judge of all the earth does right," when, if he would, he *could* do wrong, to ſet off his "ſovereignty" before a Calviniſtic world; is not his goodneſs *praiſe-worthy?* Is it not of the *moral* kind?

* When Calvin ſpeaks of the abſolute deſtruction of ſo many nations, which ("una cum liberis eorum infantibus") together with their little children, are involved *without remedy* in eternal death by the Fall, he ſays that "God foreknew their end before he made man;" and he accounts for this foreknowledge thus: "He foreknew it becauſe he had ordained it by his decree:"—A decree this, which three lines above he calls "*horribly awful;*" "Et ideo præſcivit, quia decreto ſuo ſic ordinarat."—"Decretum quidem *horribile*, fateor." And in the next chapter he obſerves, that, "Foraſmuch as the reprobates do not obey the word of God, we may well charge their diſobedience upon the *wickedneſs* of their hearts; provided we add at the ſame time, that they were devoted to *this wickedneſs*, becauſe, by the juſt and unſearchable judgment of God, they were raiſed up to illuſtrate his glory by their *damnation*."—"Modo ſimul adjiciatur, ideo in hanc pravitatem addictos, quia juſto, et inſcrutabili Dei judicio ſuſcitati ſunt, ad gloriam ejus ſua damnatione illuſtrandum." This Calviniſm unmaſked may be ſeen in *Calvin's Inſtitutions*, Third Book, Chap. 23. Sect. 7,—and Chap. 24. Sect. 14.

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The ſame might be ſaid of the devil's wickedneſs. Though he is confirmed in it, is it not ſtill of a *moral* nature? Is there any other reſtraint laid upon his repenting, but that which he firſt lays upon himſelf? Could he not confeſs his rebellion, and ſuſpend ſome acts of it, *if he would?* Could he not of two ſins, which he has an opportunity to commit, chuſe the leaſt, *if he were ſo minded?* But, granting that he has loſt all his *moral* free-agency, granting that he ſins *neceſſarily*, or that he could do nothing better *if he would*; I aſk, who brought this *abſolute neceſſity* of ſinning upon him? Was it another devil who rebelled 5000 years before him? You ſay, No: *he* brought it upon *himſelf*, by his *wilful*, *perſonal*, *unneceſſary* ſin: And I reply, Then he is blame-worthy for wilfully, *perſonally*, and unneceſſarily bringing that horrible misfortune upon himſelf: And therefore his caſe has nothing to do with the caſe of the children of men, who have the depravity of another entailed upon them, without any *perſonal* choice of their own. Thus, if I miſtake not, the doctrine of *liberty*, like the beſpattered ſwan of the fable, by diving a moment in the lympid ſtreams of truth, emerges fairer, and appears purer, for the aſperſions caſt upon it by rigid Bound-willers and Fataliſts, headed by Mr. Edwards and Voltaire.

SECTION XXI.

The Fourth Objection of Zelotes to a Reconciliation with Honeſtus. In anſwer to it the Reconciler proves by a variety of quotations from the writings of the Fathers, and of ſome eminent Divines, and by the tenth Article of our Church, that the doctrines of *Free-grace* and *Free-will*, as they are laid down in the Scripture-Scales, are the very doctrines of the *Primitive Church*, and of the *Church of England*. Theſe doctrines widely differ from the tenets of the Pelagians and ancient Semi-pelagians.

OBJECTION

OBJECTION IV. "You have done your beſt to vindicate the doctrine of *moderate free-willers*, and to point out a middle way between the ſentiments of *Honeſtus* and *mine*; or to ſpeak your own language, between *rigid free-willers* and *rigid bound-willers*: But you have not yet gained your end. For if you have Pelagius and Mr. Weſley on *your* ſide, the primitive Church, and the Church of England are for *us*: Nor are we afraid to err in ſo good company."

ANSWER. I have already obſerved, that like true Proteſtants, we reſt our cauſe upon *right Reaſon*, and *plain Scriptures*: And that both are for us, the preceding Sections, I hope, abundantly prove. Nevertheleſs to ſhow you, that the two goſpel-axioms can be defended upon any ground, I ſhall, *firſt*, call in the Greek and Latin Fathers, that you may hear from their own mouth, how greatly they diſſent from you. *Secondly*; to corroborate their teſtimony, I ſhall ſhew, that Auguſtin himſelf, and judicious Calviniſts, in their right moments, have granted all that we contend for concerning *free-will*, and the *conditionality* of *eternal* ſalvation. And *thirdly*, I ſhall confirm the ſentiments of the Fathers by our Articles of Religion, one of which particularly guards the doctrine of *Free-will*, evangelically connected with, and ſubordinate to *Free-grace*.

I. I grant, that when Auguſtin was heated by his controverſy with Pelagius, he leaned too much towards the doctrine of *Fate*; meaning by it, the over-ruling, efficacious will and power of the Deity; whereby he *ſometimes* raſhly hinted that all things happen: But in his beſt moments he happily diſſented from himſelf, and agreed with the other Fathers. Take ſome proofs of their averſion to fataliſm and bound-will, and of their attachment to our ſuppoſed "*hereſy*."

1. *Juſtin Martyr*, who flouriſhed in the ſecond century, ſays: "Si fato fieret ut eſſet aut improbus aut

aut bonus, nec alii quidem probi eſſent, nec alii mali:" Apol. 2. That is, "If it happen by *fate* (or *neceſſity*) that men are either good or wicked; the good were not good, nor ſhould the wicked be wicked."

2. *Tertullian*, his co-temporary, is of the ſame ſentiment: "Cæterum nec boni nec mali merces *jure* penſaretur ei, qui aut bonus, aut malus *neceſſitate* fuit inventus, non voluntate." Tert. lib 2. contra Marc.—That is: "No reward can be *juſtly* beſtowed, no puniſhment juſtly inflicted upon him, who is good or bad by *neceſſity*, and not by his own *choice*." In the fifth chapter of the ſame book he aſſerts, that God has granted man liberty of choice, "ut *ſui dominus* conſtanter occurreret, et bono *ſponte* ſervando, et malo *ſponte* vitando; quoniam et alias poſitum hominem ſub judicio Dei, opportebat juſtum illud efficere de arbitrii ſui *meritis*."—"That he might conſtantly *be maſter* of his own conduct by *voluntarily* doing good, and by *voluntarily* avoiding evil: Becauſe man being appointed for God's *judgment*, it was neceſſary to the juſtice of God's ſentence, that man ſhould be judged according to (meritis) the deſerts of his free-will."

3. *Irenæus* Biſhop of Lyons, who flouriſhed alſo in the 2d century, bears thus his teſtimony againſt *bound-will*. "Homo vero racionabilis, et ſecundum hoc ſimilis *Deo*, *liber arbitrio* factus, et *ſuæ poteſtatis*, *ipſe ſibi cauſa eſt* ut aliquando quidem frumentum, aliquando autem palea fiat; quapropter et juſte condemnabitur." Lib. iv. adv. Hæret. cap. 9.—i. e. "Man, a reaſonable being, and in that reſpect like God, is made *free in his will*; and being endued with *power to conduct himſelf*, he is *a cauſe* of his becoming ſometimes wheat, and ſometimes chaff;* therefore will he be *juſtly* condemned."—Again, "Dedit ergo Deus bonum, &c. et qui operantur quidem illud, gloriam

* According to the doctrine maintained in theſe pages, God is the *Firſt Cauſe* of our converſion, or of our "becoming wheat." But man is the *firſt cauſe* of his own perverſion, or of his "becoming chaff."

et honorem percipient, quoniam operati ſunt bonum, *cum poſſent* non operari illud. Hi autem qui illud non operantur, judicium Dei noſtri recipient, quoniam non ſunt operati bonum *cum poſſent* operari illud."—" God gives goodneſs, and they who do good ſhall obtain honour and glory, becauſe they have done good *when they could* forbear doing it. And they who do it not, ſhall receive the juſt judgment of our God, becauſe they have not done good *when they could* do it." Once more: " Non tantum in operibus, ſed etiam in fide, *liberum*, et *ſuæ poteſtatis arbitrium* ſervavit homini Deus." Ibid. Lib. 4. cap. 62.—" God has left man's will *free*, and at *his own diſpoſal*, not only with regard to works, but alſo with regard to faith." Nor did Ireneus ſay here more than Auguſtin does in this well-known ſentence, " Poſſe credere eſt omnium, credere vero fidelium :" " To have a power to believe is the prerogative of all men, but actually to believe is the prerogative of the faithful."

4. *Origen* nobly contends for liberty : He grants rather too much than too little of it : He continually recommends καλην προαιρεσιν, *a good choice*, which he frequently calls την ροπην τυ αυτεξυσιυ, " the inclination of the powerful principle whereby we are maſters of our own conduct." He obſerves that we are not at liberty to *ſee*, but (το κριναι—το χρησαθαι την ροπην, την ευδοκησιν ;) " to judge—to uſe our power of choice, and our approbation." And in the ſolution of ſome ſcriptures, which *ſeem* to contradict one another, *he refutes* the ſentiment of thoſe who reject the doctrine of our *co-operating* with divine grace, and who think, ουκ ημετερον εργον ειναι το κατ' αρετην ζιυν, αλλα παντα θειαν χαριν.—" That it is *not our own work* to lead a virtuous life, but that it is *entirely* the work of divine grace."

5. *Cyprian* and *Lactantius* ſpeak the ſame language, as the learned reader may ſee by turning to the ſeventh book of Voſſius's Hiſtory of Pelagianiſm. Nor did Baſil diſſent from them, if we may judge of his ſentiments by the following paſſage which

which is extracted from his 37th Homily, where he proves that God is not the author of evil. "What is forced is not pleasing to God, but what is done from a truly virtuous motive: And virtue comes from the *will*, not from *neceſſity*." (Hence it appears, that in this Father's account, *neceſſity* is a kind of *compulſion* contrary to the *freedom* of the will.) "For, adds he, the will depends on what is *within us*, and within us is *free will*."

6. *Gregorius Nyſſenus* is of one mind with his brother Baſil. For ſpeaking of *faith*, he ſays, that it is placed "within the reach of our *free election*."—And again, "We ſay of faith what the Goſpel contains, namely, that he, who is begotten by ſpiritual regeneration, knows of whom he is begotten, and what kind of a living creature he becomes. For ſpiritual regeneration is the only kind of generation, which puts it in our power to become what we chuſe to be." Greg. Catech. Diſc. chap. 36, and chap. 6.

7. *Chryſoſtom* is ſo noted an advocate for Free-will, that Calvin complains firſt of him. Part of Calvin's complaint runs thus: "Habet Chryſoſtomus alicubi," &c. Inſt. Lib. 2. Cap. 2. Sect. 4.---That is, "St. Chryſoſtom ſays ſomewhere, Foraſmuch as God has put good and evil in our own power, (electionis liberum donavit arbitrium) he has given us a free power to chuſe the one or the other; and, as he does not retain us againſt our will, ſo he embraces us when we are willing." Again, "Often a wicked man, if he will, is changed into a good man, and a good man, through ſloth, falls away and becomes wicked;* becauſe God has endued

* I have advanced ſeveral arguments to prove that Judas was ſincere, when Chriſt choſe him to the apoſtleſhip: I beg leave to confirm them by the judgment of two of the Fathers. Chryſoſtom in his 52d Diſcourſe ſays, "Judas was *at firſt* a child of the kingdom, and heard it ſaid to him with the diſciples, *You ſhall ſit upon twelve thrones:* but *at laſt* he became a child of hell." And Ambroſe, upon Rom. ix. 13, has theſe remarkable

endued us with free-agency: Nor does he make us do things neceſſarily, but he places proper remedies before us, and ſuffers all to be done *according to the will* of the patient, &c." From theſe words of Chryſoſtom, Calvin draws this concluſion: "Porro Græci præ aliis, atque inter eos ſingulariter Chryſoſtomus, in extollenda humanæ voluntatis facultate modum exceſſerunt."—That is, "The Greek Fathers above others, and among them eſpecially Chryſoſtom, have exceeded the bounds in extolling the power of the human will."—Hence it appears, that, Calvin himſelf being judge, the Fathers, but more particularly the Greek Fathers, and among them Chryſoſtom, ſtrongly oppoſed *bound-will* and *neceſſity*.

8. *Ambroſe*, a Latin Father, was alſo a ſtrenuous defender of the ſecond goſpel-axiom, which ſtands or falls with the doctrine of *free-will*. Take two proofs of it. "Ideo omnibus opera ſanitatis detulit, ut quicunque periret mortis ſuæ cauſas *ſibi* adſcribat; qui curari *noluit* cum remedium haberet quo *poſſet* evadere." Amb. Lib. 2. de Cain et Abel. cap. 13.—That is: "God affords to all the means of recovery, that whoever periſhes may impute his own deſtruction to *himſelf*: foraſmuch as he *would not* be cured, when *he had a remedy*, whereby *he might have eſcaped*."--Again, commenting upon theſe words of Chriſt, "It is not mine to give," &c. he ſays: "Non eſt meum qui *juſtitiam* ſervo, non gratiam. Denique ad patrem referens addidit, *Quibus paratum eſt*, ut oſtendat Patrem quoque non petiti-

words: "There is no reſpect of perſons in God's foreknowledge: for preſcience is that whereby he knows aſſuredly how the will of every man will be, in which he will continue, and by which he ſhall be damned or crowned, &c. They who, as God knows, alſo will perſevere in goodneſs, are frequently bad before; and they who, as he knows, alſo will be found evil at laſt, are ſometimes good before, &c. For both Saul and Judas were once good." Hence it is, that he ſays, in another place, "Sometimes they are at firſt good, who afterwards become and continue evil; and in this reſpect they are ſaid to be written in the Book of Life, and blotted out of it."

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onibus deferre ſolere, ſed *meritis*; quia Deus perſonarum acceptor non eſt. Unde et apoſtolus ait, "Quos præſcivit prædeſtinavit." Non enim ante prædeſtinavit quam præſcivit, quorum præmia prædeſtinavit." Amb. De Fide. cap. 4.—That is, "It is not mine" [to give the next ſeat to my perſon] "in point of *juſtice*, for I do not ſpeak in point of *favour*: And referring the matter to his Father, he adds, "To them for whom it is prepared," to ſhew that the Father alſo" [in point of reward] "is not wont to yield to prayer, but [*meritis*] to worthineſs; becauſe God" [when he acts as judge and rewarder] "is no reſpecter of perſons. Hence it is that the apoſtle ſays, "Thoſe whom God foreknew he predeſtinated." For he did not predeſtinate to reward them, before he fore-knew them" [as perſons fit to be rewarded.] From this excellent quotation, it appears, that Ambroſe maintained the two goſpel-axioms, or the doctrines of Grace and Juſtice,—of Favour and Worthineſs, on which hang the *election of diſtinguiſhing Grace*, and the *election of remunerative Juſtice*, which the Calviniſts perpetually confound, and which I have explained, Section xii.

9. *Jerom*, warm as he was againſt Pelagius, is evidently of the ſame mind with the other Fathers: where he ſays, "Liberi arbitrii nos condidit Deus: nec ad virtutes, nec ad vitia neceſſitate trahimur: alioquin ubi neceſſitas eſt, nec damnatio nec corona eſt."---That is, "God has endued us with *free-will*. We are not *neceſſarily* drawn either to virtue or to vice. For where *neceſſity* rules, there is no room left either for damnation, or for the crown." Again, in his 3d book againſt the Pelagians, he ſays, "Etiam his qui mali futuri ſunt, dari poteſtatem converſionis et penitentiæ."—That is, "Even to thoſe who ſhall be wicked, God *gives power* to repent and turn to him." Again, upon Iſaiah i. "Liberum ſervat arbitrium, ut in utramque partem, non ex præjudicio Dei, ſed ex *meritis* ſingulorum, vel pœna, vel præmium ſit." i. e. "Our will is kept *free to*

turn either way, that God may diſpenſe his rewards and puniſhments, not according to *his own prejudice*, but according to the merits [that is, according to the *works*] of every one." Once more, he ſays to Cteſiphon, "Fruſtra blaſphemas, et ignorantium auribus ingeris, nos *liberum arbitrium* condemnare. Damnetur ille qui damnat." i. e. "You ſpeak evil of us without ground; you tell the ignorant that we condemn *free-will*; but let the man who condemns it be condemned."

When I read theſe explicit teſtimonies of Jerom in favour of *Free-will*, I no more wonder that Calvin ſhould find fault with him, as well as with Chryſoſtom. Take Calvin's own words, [Inſt. lib. 2. cap. 2. ſec. 4,] "Ait Hieronimus (*Dial.* 3. *contra Pelag.* &c.) Noſtrum *(eſt)* offerre quod poſſumus: Illius *(Dei)* implere quod non poſſumus."—i. e. "Jerom ſays (in his third Dialogue againſt Pelagianiſm,) It is our part to offer what we can. It is God's part to fill up what we cannot.—You ſee clearly by theſe quotations (adds Calvin) that they (theſe Fathers, upon the Calvinian plan,) attributed to man too much power to be virtuous." Such a concluſion naturally becomes Calvin. But what I cannot help wondering at, is that Zelotes ſhould indifferently call all the advocates for *free-will* Pelagians, when Jerom, who next to Auguſtin, diſtinguiſhed himſelf by his oppoſition to Pelagianiſm, is ſo ſtrenuous a defender of the doctrine of *Free-will*, in the books which he wrote againſt Pelagius.

10. *Epiphanius* confirms this doctrine, where he ſays, "Sane quidem juſtius a ſtellis, quæ *neceſſitatem* pariunt, pœnæ repetantur, quam ab eo qui quod agit *neceſſitate* adactus aggreditur." Epiph. advers. Hær. lib. 1. i. e. "It would be more juſt to puniſh the ſtars, which make a wicked action *neceſſary*; than to puniſh the man who does that wicked action *by neceſſity*."----He expreſſes himſelf ſtill more ſtrongly in the ſame book; ſpeaking of the phariſees, who were rigid predeſtinarians, he ſays, "Eſt illud vero extremæ cujuſdam imperitiæ, ne dicam amentiæ,

amentiæ, cum reſurrectionem mortuorum eſſe fateare, ac juſtiſſimum cujuſque facti *judicium* conſtitutum, *fatum* nihilominus eſſe ullum aſſerere. Qui enim duo iſta convenire poſſunt, *Judicium* atque *Fatum*."—That is, "It is extreme ignorance, not to ſay madneſs, to allow the reſurrection of the dead, and a day of moſt righteous *judgment* for every action; and at the ſame time to aſſert that there is a *deſtiny*: For how can theſe two agree together, a *Judgment*, and a *Deſtiny* (or *Neceſſity?*")

11. *Bernard* grants rather more liberty than I contend for, where he ſays, "Sola voluntas, quoniam pro *ingenita libertate* aut diſſentire ſibi, aut præter ſe in aliquo conſentire nulla vi, nulla cogitur neceſſitate, non immerito juſtum vel injuſtum, beatitudine ſeu miſeria dignam ac capacem creaturam conſtituit, prout ſcilicet juſtitiæ injuſtitiæ ve conſenſerit." Bern. de Grat. et lib. arb. i. e. "The will alone can make a man *deſervedly* juſt or unjuſt, and can *deſervedly* render him fit for bliſs or miſery, as it conſents either to righteouſneſs or to iniquity: Foraſmuch as the *will* according to its *innate liberty*, cannot be forced to will or nill any thing againſt its own dictates."

12. *Cyrillus Alexandrinus* upon John, Book vi. chap. 21, vindicating God's goodneſs againſt the horrid hints of thoſe who make him the author of ſin, as all *rigid* predeſtinarians do, ſays with great truth, "The viſible ſun riſes above our horizon, that it may communicate the gift of its brightneſs to *all*, and make its light ſhine upon *all*; but if any one ſhuts his eyes, or *willingly* turns himſelf from the ſun, *refuſing* the benefit of its light, he wants its illumination, and remains in darkneſs; not thro' the fault of the ſun, but *through his own fault*. Thus the true Sun, who came to enlighten thoſe that ſit in darkneſs, viſited the earth, that in different manners and degrees he might impart to *all* the gift of knowledge and grace, and illuminate the inward eyes of *all*, &c. But many *reject the gift* of this

this heavenly light *freely given to them*, and have closed the eyes of their minds, lest so excellent an irradiation of the eternal Light should shine upon them. It is not thro' the defect of the true Sun, but only through *their own* iniquity," i. e through their own perverse *free-will*.—And Book i. chap. 11. the same Father speaking on the same subject says, "Let not the world accuse the word of God and his eternal light; but its own wickedness; for the Sun enlightens, but man *rejects the grace that is given* him, blunts the edge of his understanding granted him, &c. and, as a prodigal, turns his sight to the creatures, neglecting to go forward, and thro' laziness and negligence [not thro' *necessity* and *predestination*] buries the illumination, and despises this grace."

13. *Clemens Alexandrinus* is exactly of the same sentiment: For, calling the divine Word what Cyril calls divine Light, he says: "The divine Word has cried; calling *all*, knowing well those that *will not* obey; and yet, because *it is in our power either to obey or not to obey*, that none may plead ignorance, it has made a righteous call, and requireth but that which is according to the *ability* and *strength of every one*." Clem. Alexand. Strom. Book ii.

14. The Father who wrote the book *De Vocatione Gentium*, says, "As they that have believed, are *helped* to abide in the faith; so they that have not yet believed are *helped* to believe: And as the former have it *in their power* to go out, so the latter have it *in their power* to come in."

15. *Arnobius* produces this objection of a heathen, "If the Saviour of mankind is come, as you say, why does he not save all?" And he answers it thus: "The fountain of life is open to all, nor is any one deprived of the right of drinking. But if thy pride be so great, that thou refusest the offered gift and benefit, &c. why doest thou blame him [Christ] who invites thee,—cujus solæ sunt hæ partes, ut *sub tui juris arbitrio* fructum suæ benignitatis exponat?

exponat?—i. e. "Whoſe full part it is to ſubmit the fruit of his bounty to *a choice that depends upon thyſelf?*" Arn. Contra Gentes. lib. 2.

16. *Proſper*, although he was Auguſtin's diſciple, does juſtice to the truth which I maintain. For, ſpeaking of ſome that fall away from holineſs to uncleanneſs, he ſays, "Non ex eo neceſſitatem pereundi habuerunt quia prædeſtinati non ſunt; ſed ideo prædeſtinatio non ſunt, quia tales futuri ex voluntaria prævaricatione præſciti ſunt." i. e. "They did not lie under a neceſſity of periſhing, becauſe they were not elected" [to a crown of life:"] "but they were not elected" [to that reward,] "becauſe they were foreknown to be ſuch as they are by *their voluntary* iniquity." Proſp. ad. obj. 3. Gall. The ſame Father allows that it is abſurd to believe a day of *Judgment* and to deny *Free-will*.—"Judicium futurum (ſays he) omnino non eſſet ſi homines Dei voluntate peccarent." That is, "By no means would there be a day of *Judgment*, if men ſinned by the *will* or decree of *God*." Proſp. ad. obj. 10. Vinc. The reaſon is plain; if we ſinned through any neceſſity laid on us by the will of God, or by predeſtinating fate, we might ſay, like the heathen poet, "It is the fault of *Fate: Neceſſity* excuſes any one."

17. *Fulgentius*, although he was alſo Auguſtin's diſciple, cuts the doctrine of *bound will* by the root, where he ſays: "*Juſtice* could not be ſaid to be *juſt*, if it did not find, but made a man an offender. And the injuſtice would be ſtill greater, if God, after having *predeſtinated* a man to ruin when he ſtood, inflicted puniſhment upon him after his fall." Fulg. l. 1. ad Mon. cap. 22.

18. If any of the Father's is a rigid *bound-willer*, it is *heated Auguſtin*: Nevertheleſs, in his cool moments, he granted as much *free-will* as I contend for. Hear him. "We place no man's nativity under the fatal power of the ſtars, that we may aſſert the *liberty of the will*, whereby our actions are rendered either moral or immoral, and keep it *free from*

every

every bond of neceſſity, on account of the righteous judgment of God." Aug. l. 2. contr. Fauſt. cap. 5. Again: "No body can help what comes into his mind; but to *conſent* to, or *diſſent* from involuntary ſuggeſtions, is the prerogative of our own will." * Aug. De litera et Spiritu. cap. 34. Once more: "The beginning of our ſalvation flows from the merciful God; but it is in our power to conſent to his ſaving inſpiration." De dogmatibus eccleſiaſticus, cap. 21.—And what he means by having a thing in our power, he explains in theſe words: "Every one has that *in his own power*, which he does *if he will*, and which he can forbear doing, *if he will not* do it." Aug. De Spiritu et litera. cap. 31.

Agreeable to this is that rational obſervation, which, I think, is Auguſtin's alſo. "Si non eſt liberum arbitrium, non eſt quod ſalvetur. Si non eſt gratia non eſt unde ſalvetur." i. e. "If there is no *free-will*, there is nothing to be ſaved: If there is no *free-grace*, there is nothing whereby we may be ſaved." A golden ſaying this, which is as weighty as my motto. "If you take away *free-grace*, how does God *ſave* the world? And if you take away *free-will*, how does he *judge* the world?"

So great is the force of truth, that the ſame prejudiced Father, commenting upon this text, "Every

* Dr. Tucker judiciouſly unfolds Auguſtin's thought, where he ſays, "There is a ſenſe, in which it may be allowed on the Semipelagian," [Semi-auguſtinian] "or Arminian plan, that grace is irreſiſtible: But it is a ſenſe that can do no manner of ſervice to the cauſe of Calviniſm. Grace, for inſtance, eſpecially *prevenient*, or *preventing* grace, may be conſidered as a precious gift, or univerſal endowment, like the common gifts of health, ſtrength, &c. In which caſe the recipient muſt *neceſſarily* receive them; for he *has not power* to refuſe. But after he has received them, *he may chuſe* whether he will apply them to any good and ſalutary purpoſes, or not; and on this *freedom of choice* reſts the proper diſtinction between good and evil, virtue and vice, morality and immorality. Grace therefore *muſt* be received; but after it is received, it *may* be abuſed: The talent *may* be hid in a napkin, and the Spirit *may* be quenched, or have a deſpite done to it."

man

man that hath this hope in him *purifieth himſelf*," 1 John iii. 3. does not ſcruple to ſay: "Behold, after what manner he has *not* taken away free-will, that the apoſtle ſhould ſay, Keepeth *himſelf* pure. Who keepeth us pure except God? But God keepeth thee not ſo *againſt thy will*. Therefore inaſmuch as *thou joineſt thy will* to God, *thou* keepeſt *thyſelf* pure. Thou keepeſt thyſelf pure, not of thyſelf, but by him, who comes to dwell in thee. Yet becauſe in this thou *doſt ſomething* of thine own will, therefore is *ſomething* alſo *attributed to thee*. Yet ſo it is aſcribed *to thee*, that ſtill thou mayeſt ſay with the Pſalmiſt, "Lord, be thou my *helper*." If thou ſayeſt, Be thou my *helper*, thou *doſt ſomething*: for if thou *doſt nothing*, *how* does he HELP?" Happy would it have been for the Church, if Auguſtin had always done juſtice in this manner to the *ſecond*, as well as to the *firſt* goſpel-axiom! He would not have paved the way for Free-wrath, and Antinomian Free-grace. Nor could Mr. Weſley do more juſtice to both goſpel-axioms than Auguſtin does in the following words. "They that came [to Chriſt] ought not to impute it to themſelves, becauſe, they came being called: And they that would not come, ought not to impute it to another, but only to themſelves, becauſe, when they were called, it was in the power of their *free-will* to come." "Deus non deſerit niſi deſertus;" "God forſakes no man, unleſs he be firſt forſaken." Aug. lib. 83. Quæſtionem. Quæſt. 68. Here is a right dividing of the word of truth! A giving God the glory of our ſalvation, without charging him with our deſtruction!

Nay, Jerom and Auguſtin, notwithſtanding their warmth againſt Pelagius, have not only at times, ſtrongly maintained our *remunerative election*; but, by not immediately ſecuring the election of *diſtinguiſhing grace*, they have really granted him far more than I, in conſcience, can do. Take the following inſtances of it.

Jerom

Jerom upon Gal. i. ſays, "It is owing to God's preſcience that he loves thoſe whom he foreſees will become juſt, before they came out of their mother's womb," Again upon Mal. i. he ſays, "God's love and hatred ſpring from his foreknowledge of future events, or from our works." Nay, in his very diſpute with the Pelagians, Book iii. he declares, that God "eligit quem bonum cernit,—chooſes him whom he ſees good." Which is entirely agreeable to this unguarded aſſertion of Auguſtin: "Nemo eligitur niſi jam diſtans ab illo qui rejicitur. Unde quod dictum eſt, quia elegit nos Deus ante mundi conſtitutionem, non video quomodo ſit dictum, niſi de præſcientia fidei et operum pietatis." Aug. Quœſt. 2. ad Simplicianum.—i. e. "Nobody is choſen but as he already differs from him that is rejected. Nor do I ſee how it can be ſaid, That God has choſen us before the beginning of the world, unleſs this be ſaid, with reſpect to God's foreknowledge of our faith and works of piety."

I call theſe aſſertions of Jerom and Auguſtin *unguarded*, becauſe they ſo maintain the election of *remunerative juſtice*, as to leave no room for the election of *diſtinguiſhing grace*, which I have maintained in my expoſition of Rom. ix. and Eph. i.—An election this, which the Pelagians overlook, and which St. Paul ſecures when he ſays that God choſe Jacob to the privileges of the covenant of peculiarity, "before he had done any good, that the purpoſe of God, according to the election [of ſuperior grace] might ſtand, *not of works*, but of [the ſuperior kindneſs of] him that calleth:"—An important election this, inconſiſtently given up by Auguſtin, when ſpeaking of Jacob he ſays in the above-quoted treatiſe, "non electus eſt ut fieret bonus, ſed bonus factus eligi potuit:" i. e. "He was not choſen that he might become good, but being made good, he could be choſen."

I ſhall cloſe theſe quotations from the Fathers, with *one more* from Ireneus, who was Polycarp's diſciple,

diſciple, and flouriſhed immediately after the apoſtolic age. "Foraſmuch as all men are of the ſame nature, *having power* to hold and to do that which is good, and *having power* again to loſe it, and to do what is not right; before men of ſenſe, and how much more before God! Some are *juſtly* praiſed, and receive a worthy teſtimony, for making a *good choice* and perſevering therein: While others are *juſtly* accuſed, and receive a condign puniſhment, becauſe they *refuſed* what is juſt and right." Iren. adv. Hær. lib. iv. cap. 7.

If I am not miſtaken, the preceding quotations prove: 1. That the Fathers in general pleaded for as much free-will as we contend for:—2. That the two champions of the doctrines of grace, Proſper and Fulgentius, and their Predeſtinarian leader Auguſtin, when they conſidered ("juſtum Dei judicium") *the righteous judgment of God*, have (*at times* at leaſt) maintained the doctrine of *liberty* as ſtrongly as the reſt of the Fathers: And 3. That Auguſtin himſelf was ſo carried away *once* by the force of the arguments and ſcriptures, which ſupport the remunerative election of impartial *juſtice*, as raſhly to give up the gratuitous election of diſtinguiſhing *grace*.

Should any of the above-mentioned Fathers have contradicted himſelf, (as Auguſtin has done for one) I hope I ſhall not be charged with "groſs miſrepreſentations," for quoting them when they ſpeak as the oracles of God. If at any time they deviated from that bleſſed rule, let them defend their deviations if they can; or let Zelotes and Honeſtus (who follow them when they go out of the way) do it for them. I repeat it, like a true proteſtant, I reſt the cauſe upon right reaſon and plain ſcripture; and if I produce the ſentiments of the Fathers, it is merely to undeceive Zelotes, who thinks that all *moderate free-willers* are Pelagian heretics, and that the Fathers were as rigid *bound-willers* as himſelf.

II. Proceed we to confirm the preceding quotations by the teſtimony of ſome modern Divines.

1. *Calvin* ſays:—"The Latin Fathers have always retained the word *Free-will*, as if man ſtood yet upright. As for the Greek Fathers, they have not been aſhamed to make uſe of a much more arrogant expreſſion; calling man αυτεξουσιον," [*Free-agent*, or *Self-manager*:] "juſt as if man had a power to govern himſelf." Inſt. lib. 2. cap. 2. ſect. 4. This conceſſion of Calvin decides the queſtion. I need only obſerve that Calvin wrongs the Fathers, when he inſinuates, that they aſcribed liberty to man, "as if man yet ſtood upright." No: they attributed to man a *natural* liberty to *evil*, and a *gracious*, blood-bought liberty to *good*: Thus, like our Reformers, they maintained man's free-agency, without derogating from God's grace.

2. *Biſhop Andrews*, a moderate Calviniſt, ſays: "I dare not condemn the Fathers, who *almoſt all* aſſert, that we are elected and predeſtinated according to faith foreſeen: That the *neceſſity* of damnation is hypothetical, not abſolute, &c. That God is ready and at hand to beſtow and communicate his grace, &c. It is the fault of men themſelves, that what is offered is not actually conferred: For grace is not wanting to us, but we are wanting to that." And this he confirms by this paſſage from Auguſtin. "All men may turn themſelves from the love of viſible and temporal things to keep God's commands, *if they will*; becauſe that light [Chriſt] is the light of all mankind."

3. The doctrine of *free-will* ſtands or falls with the *conditionality* of the covenant of grace. Hence it is, that all rigid bound willers abhor the word *condition*: Nevertheleſs Mr. *Robert*, a judicious Calviniſt, ſees the tide of the contrary doctrine ſo ſtrong, that he ſays in his *Myſtery of the Bible*, "Sound writers, godly and learned, ancient and modern, foreign and domeſtic, do unanimouſly ſubſcribe to the *conditionality* of the covenant of grace, in the ſenſe before ſtated:"—A ſenſe this, which Biſhop Dave-

nant clearly expreſſes in theſe words: "Peter, notwithſtanding his predeſtination, might have been damned, *if* he had *voluntarily* continued in his impenitency; and Judas, notwithſtanding his reprobation might have been ſaved, *if* he had not *voluntarily* continued in his impenitency." *Animadverſions*, page 241.

4. Dr. *Tucker* obſerves, that although Voſſius and Norris (who have each written a hiſtory of Pelagianiſm) differ in ſome points; yet they "agree that Auguſtin's [Calvinian] poſitions were allowed by his warmeſt defenders at that very time, to be little better than *novelties*, if compared with the writings of the moſt ancient Fathers, eſpecially of the Greek church." Let. to Dr. Kippis, p. 79.

5. *Epiſcopius* in his anſwer to Capellus, Part 1. ſays, "Auguſtin, Proſper, and all the other divines of that age [quinet priorum omnium ſeculorum patres] and the Fathers of all the preceding ages, have not repreſented the grace of regeneration ſo ſpecial, as to take away *free-will*. On the contrary, they unanimouſly agree, that the *full* effect of regenerating grace depends in ſome degree on man's free-will; inſomuch, that, his grace being imparted, the *conſent* or *diſſent* of the human will may follow, I ſay the *conſent* or *diſſent*, leſt ſome people ſhould think, that I underſtand by *free-will* nothing but a certain *willingneſs*." The ſame learned Author ſays in his anſwer to Camero, chap. vi. "What is plainer than that the ancient divines, for three hundred years after Chriſt, thoſe at leaſt who flouriſhed before Auguſtin, maintained the liberty of our will, or an indifference to contrary things, free from all internal or external neceſſity, &c. Almoſt all the reformed divines confeſs it, when they are preſſed by the authority of the Fathers. Thus Melancthon, on Rom. ix. ſays, "All the ancient Authors, except Auguſtin, allow that the cauſe of our election [to an eternal life,] depends, in ſome degree, on ourſelves."

7. *Voſſius*, a divine perfectly acquainted with all the Chriſtian writers, ſays in the ſixth book of his Pelagian hiſtory, "the Greek Fathers *always*, and *all* the Latin Fathers, who lived before Auguſtin, are wont to ſay, that thoſe men are predeſtinated to life," [eternal glory] "whom God foreſaw would live piouſly and well; or, as ſome others ſpeak, whom God foreſaw would believe and perſevere, &c. Which they ſo interpret, that predeſtination unto glory is made according to God's foreknowledge of *faith* and *perſeverance*. But they did not mean the foreknowledge of ſuch things, which a man was to do by the power of nature, *but by the ſtrength of prevenient and ſubſequent grace*. Therefore this conſent of antiquity is of no ſervice to the Pelagians or Semi-pelagians, who both hold, that a reaſon of Predeſtination in all its effects, may be aſſigned for ſomething in us. Whereas the * orthodox fathers acknowledge, that the "*Firſt Grace*" [i. e. *initial Salvation*] "is not conferred of merit, [or works] but freely. So that they thought no reaſon *from any thing in us*, could be given of predeſtination *to prevenient grace*."

7. Dr. *Davenant*, Biſhop of Saliſbury, and one of the Engliſh divines, who were ſent to the Synod of Dort, (in his *Animadverſions upon a treatiſe, entitled* "*God's love to mankind*," Cambridge edition, 1641. page 48.) ſets his ſeal to the preceding quotations in theſe words: "*The Fathers*, when they conſider that the wills of men non-elected, do commit all their evil acts *freely*, uſually ſay, that *they had a power to have done the contrary*:" And he himſelf eſpouſes their ſentiment: for ſpeaking of Cain's murder, Abſalom's inceſt, and Judas's treaſon, he ſays, page 253. "All theſe ſinful actions, and the like, are

* I deſire the Reader to take notice, that this doctrine of the abſolute freedom of *prevenient grace*, or *initial ſalvation*, is all along maintained in my *firſt* Scale; and that if Voſſius's account of the *Semi-pelagians* is exact, Zelotes cannot juſtly charge us with *ſemi-pelagianiſm*; and we have as much right to be called *orthodox* as the Fathers themſelves.

committed

committed by reprobates, out of their *own free election, having a power* whereby they *might* have abſtained from committing them." Again, page 198. he ſays, "They [God's decrees] leave the *wills of men* to as much *liberty*, as the divine preſcience * does. And this is the *general opinion* of divines, though they differ about the manner of according man's liberty with God's predeſtination." Once more, page 326, &c. "The decree of preterition, neither taketh away any *power of doing well*, wherewith perſons non-elected are endued, &c. Neither is it a decree binding God's hands from giving them *ſufficient grace* to do many good acts, which they *wilfully* refuſe to do, &c. The non-elect *have a power* or poſſibility, *to believe or repent* at the preaching of the goſpel; *which power might be reduced into act, if* the voluntary frowardneſs and reſtiveneſs of their own hearts were not the only hindering cauſe." Page 72, the learned Biſhop grants again all that we contend for, in theſe words: "In bad and wicked actions of the reprobate, their *freedom of will* is not vain; becauſe thereby their conſciences are convicted of their guiltineſs and miſdeſerts, and God's *juſtice is cleared in their damnation*. Neither is there any indeclinable or inſuperable neceſſity domineering over *free-will, more than in the opinion of the Remonſtrants*," Once more, page 117, "Predeſtination (ſays he) did not compel nor neceſſitate Judas to betray and ſell his Maſter, &c. The like may be ſaid of all other ſinners, who commit ſuch ſins upon deliberation, and ſo proceed to election;" (i. e. to chuſe evil;) "having in themſelves a natural power of underſtanding, whereby they were able otherwiſe to have deliberated, and thereupon *otherwiſe* to have choſen. And we ſee by experience, that traitors and adulterers fully bent

* This would be true if it were ſpoken of the Predeſtination which I contend for: But it is a great miſtake, when it is ſaid of the doctrine of *efficacious, abſolute* Predeſtination, maintained by Zelotes.

to commit ſuch wicked acts, can, and often times *do refrain* putting them in practice upon better deliberation. This is a demonſtration, that they can chuſe the doing or the forbearing to do ſuch wicked acts."

From theſe quotations it appears, that when judicious and candid Calviniſts have to do with judicious and learned Remonſtrants, they are obliged to turn *moderate free-willers*, or fly in the face of the ſacred writers, the Fathers, and the beſt divines of their own perſuaſion.

III. Zelotes endeavours to hide his error under the wings of the Church of England, as well as behind the authority of the Fathers, but with as little ſucceſs. I deſign to ſhew his miſtake in this reſpect, in an Eſſay on the 17th Article: In the mean time I ſhall obſerve, that a few years before Archbiſhop Cranmer drew up our Articles of Religion, he helped the other Reformers to compoſe a book called, *The neceſſary Doctrine of a Chriſtian Man*, and added to it a Section upon Free-will, in which free-will is defined "A power of the will joined with reaſon, whereby a reaſonable creature without conſtraint, in things of reaſon, diſcerneth and wileth good and evil; but *chooſeth good by the aſſiſtance* of *God's grace*, and *evil of itſelf*." "Wherefore," adds Cranmer, "men be to be warned that they do not impute to God their vice or their damnation, but to themſelves, which by *free-will* have abuſed the grace and benefits of God.—All men be alſo to be admoniſhed, and chiefly Preachers, that in this high matter, they, looking on both ſides" (i. e. regarding both goſpel axioms) "ſo attemper and moderate themſelves, that neither they ſo preach the grace of God" (with Zelotes) "that they take away thereby *free-will*; nor, on the other ſide, ſo extol free-will" (with Honeſtus) "that injury be done to *the grace of God*."

I grant that in the book, from which this quotation

tion is taken,* there are ſome errors, which Cranmer afterwards renounced, as he had done *abſolute* Predeſtination before. But that he never varied from the doctrine of Free-will laid down in the above-mentioned paſſage, is evident from the tenor of our Articles of Religion, which he penned, and which contain exactly the doctrine of the above-quoted lines.

Hear him and the Church of England, publicly maintaining Free-grace and Free-will. In the tenth

* Burnet's Hiſt. of the Reform. 2 Ed. Part i. p. 291, and pamphlet intitled, *A diſſertation on the* 17*th Article, &c.* furniſh me with theſe important quotations. The laſt ſeems greatly to embarraſs Mr. Hill. He attempts to ſet it aſide by urging: 1. That in *The neceſſary Eruditiom of a Chriſtian Man*, "the doctrines of the mals, tranſubſtantiation, &c. are particularly taught as neceſſary to ſalvation"—2. That "Bonner and Gardiner, as well as Cranmer, gave their imprimatur to it;" and 3. That "even in this book the doctrine of Predeſtination is not denied, but the thing itſelf clearly admitted; only it is laid down in ſuch a manner as not to, &c. ſuperſede the neceſſity of perſonal holineſs." To this I anſwer, 1. That Cranmer expreſsly recanted the errors which Mr. Hill mentions, but inſtead of recanting the doctrines of *free-grace* and *free-will*, he proceeded upon that very plan in drawing up our Articles, and Liturgy, as I ſhall prove juſt now.—2. That Bonner and Gardiner gave their imprimatur to this quotation, no more prove that it contains falſe doctrine than their ſubſcribing to the 39 Articles ſome years after ſhews, that our Articles are heretical.—3. We thank Mr. Hill for informing the public that the Book called *The Erudition of a Chriſtian Man*, "clearly admits of predeſtination, only in ſuch a manner as not to ſuperſede the neceſſity of holineſs." This is juſt the manner in which we admit it after Cranmer in our 17th Article. And we argue thus: If the doctrine of *free-grace* and *free-will* admirably-well balanced by Cranmer in *The Erudition of a Chriſtian Man*, is a falſe doctrine, becauſe the book contains ſome papiſtical errors: Does it not follow, that the doctrine of a Predeſtination conſiſtent with perſonal holineſs, is a falſe doctrine, ſince (Mr. Hill himſelf being judge) ſuch a doctrine is *clearly admitted* in that very book?—If Mr. Hill gives himſelf time to weigh this ſhort anſwer to his Pamphlet intitled, "Cranmer vindicated from the charge of (what he is pleaſed to call) Pelagianiſm, by the author of Goliath ſlain; I make no doubt but he will ſee, that Goliath, (if that word means *our doctrine*) far from being *ſlain*, is not ſo much as *wounded*.

Article,

Article, *of Free-will*, they aſſert, that "We have no power to do good works pleaſant and acceptable to God, *without the grace of God*, by Chriſt *preventing* [i. e. firſt viſiting] us, that we may have a *good* will, and *working with us* when we have that *good* will." Hence it evidently follows that *we have a power to do good*, &c. *with* the grace of God by Chriſt *preventing* (i. e. firſt viſiting) us, that we may have a good will. Let the Article be thrown into the Scales, and the judicious reader will eaſily ſee that it directly or indirectly guards the very doctrine which the Fathers maintained, and which we defend, No. 1. againſt Honeſtus, and No. 2. againſt Zelotes.

1. "The condition of man after the Fall of Adam is ſuch, that he *cannot* turn and prepare himſelf *by his own natural* ſtrength, &c. to faith and calling upon God."

2. The condition of man after the fall of Adam [and the promiſe made to him] is ſuch, that he *can* turn and prepare himſelf to faith and calling upon God, altho' *not by his own natural* ſtrength.

1. "Wherefore we have no power to do good works, &c. *without* the grace of God by Chriſt preventing us, i. e. viſiting us firſt, that we may have a good will, and working *with*, not *without us*, when we have that good will."

2. Wherefore we have a power to do good works, &c. *through* the grace of God by Chriſt preventing us, i. e. viſiting us firſt, that we may have a good will, and working *with*, not *without us*, when we have that good will.

Who does not ſee, that there is not the leaſt diſagreement between theſe balanced propoſitions? And, that when Zelotes produces the xth Article of our Church * to prove us heretics, he acts as unreaſonable

* Mr. Toplady makes much ado in his *Hiſtoric Proof of the Calviniſm of our Church*, about ſome diſſenters, whom he calls *free-willers*, and repreſents as the *firſt ſeparatiſts* from the Church

ſonable a part as if he produced John xv. 5, to ſhew that St. Paul was not orthodox when he wrote Phil. iv. 13.

1. *Without me* [Chriſt] ye can do nothing, John xv. 5.	2. I [Paul] can do all things *thro' Chriſt*, Phil. iv. 13.

This ſuppoſed "hereſy" runs through our Common Prayer Book. Take one or two inſtances of it. In her Catechiſm ſhe teaches every child whom ſhe nurſes, to "thank God for calling him to this ſtate of ſalvation:—i. e. to a ſtate of initial ſalvation according to the Chriſtian covenant. She informs him that "his duty is to love God with all his heart, and his neighbour as himſelf," &c. and then ſhe adds: "My good child, know this, that thou art not able to do theſe things *of thyſelf*, nor to walk in the commandments of God, *without his ſpecial grace*, which thou muſt learn at all times to call for by diligent prayer, &c." Now every child whoſe mind is not yet tainted with Calviniſm, underſtands the language of our holy mother according to the doctrine of the Scales, thus.

1. *Of myſelf* I am *not* able to love God with all my heart, &c.	2. By God's ſpecial grace I *am able* to love him with all my heart, &c.
1. I am	2. I am

Church of England. But they were rigid Pelagian-*free-willers* and not moderate, Bible-*free-willers*, ſuch as Cranmer was, and all unprejudiced church-men are. This is evident from the account which Toplady himſelf gives us of their tenets, pa. 54. Some of which are as follows, "That children were not born in original ſin:—That luſt after evil was not ſin, if the act were not committed," &c. Honeſtus does not run into ſuch an extreme: much leſs we, who ſtand with Cranmer on the line of moderation, at an equal diſtance from Calvinian rigid bound-willers, and from Pelagian, rigid free-willers. I hope this hint is ſufficient to ſhow, that though the ſimple may be frighted by the words *free-willers* and *ſeparatiſts*, no judicious Church-of-England-man will think that he ſeparates from our Church, when he ſtands to the harmonizing doctrine of Free-grace and Free-will, which is maintained in our xth Article, and in theſe pages.

1. I am not able to walk in the commandments of God *without his ſpecial grace.*

1. I am in a ſtate of *initial grace*, and I heartily thank our heavenly Father, that he has called me to this ſtate of ſalvation.

2. I am able to walk in the commandments of God *with his ſpecial grace*, "and, by God's *grace* ſo I *will.*"

2. To have God's *ſpecial grace* I muſt learn at all times to call for it by diligent prayer; according to the help afforded me in my ſtate of initial ſalvation.

This doctrine of Free-grace and Free-will runs alſo through the collects of our Church. Read one of thoſe which Zelotes admired moſt. "Grant to us, Lord, we beſeech thee, the ſpirit [i. e. the ſpecial grace] to think and to do always ſuch things as be rightful; that we, who *cannot do* any thing that is good *without thee*, may *by thee be enabled* to live according to thy will, through Jeſus Chriſt our Lord." 9th Sund. after Trinity. Divide the doctrine of this collect according to the two goſpel-axioms, and you will have the following balanced propoſitions.

1. We cannot do any thing that is good *without thee, or thy Spirit.*

1. We cannot, but by thee, live according to thy will, &c.

2. *By thee*, or thy *Spirit*, we can think and do always ſuch things as be rightful.

2. By thee we can live according to thy will, &c.

To bring more proofs that this is the doctrine of the church of England, would be to offer an inſult to the attention of her children. Nor can her ſentiments on Free-will be more clearly expreſſed than they are in theſe words of the martyred prelate who drew up her Articles: "It pleaſeth the high wiſdom of God, that man prevented [i. e. firſt viſited] by his grace, which being offered, man may, *if he will*, refuſe or receive, be alſo a worker *by his free conſent* and obedience to the ſame, &c. and by God's

grace

grace and help ſhall walk in ſuch works as be requiſite to his " *continued* * *and final*] " juſtification." *Neceſſ. Doct.*

However, leſt Zelotes ſhould object to my quoting the " Neceſſary Doctrines of a Chriſtian Man," I ſubſtitute for the preceding quotation one, to which he has indirectly ſubſcribed in ſubſcribing to the 35th Article of our Church. " Caſt we off all malice, and *all evil will*; for this Spirit will never enter into an *evil-willing* ſoul [to bring there his *ſpecial grace.*] Let us caſt away all the whole lump of ſin that ſtandeth about us, for he will never dwell in a body that is ſubdued to ſin, &c. *If we do our endeavour*, we ſhall not need to fear, we *ſhall be able* to overcome all our enemies, &c. *Only let us apply ourſelves* to accept *the grace that is offered us.* Of almighty God *we have* comfort *by his goodneſs*; of our Saviour Chriſt's mediation *we may be ſure*: And this Holy Spirit *will ſuggeſt* unto us that which ſhall be wholeſome, and comfort us in all things." Homily for Rogation week, Part iii.—How ſtrongly are the doctrines of free-grace and free-will guarded in theſe lines! And who does not ſee, that our Articles, Liturgy, and Homilies, agree to maintain the goſpel-marriage of free-grace and free-will, as well as Mr. Weſley, Mr. Sellon, and myſelf?

The preceding quotations and remarks will, I hope, convince the impartial reader, that (ſome few unguarded expreſſions being excepted) Zelotes might as well ſcreen his doctrines of narrow grace, bound-will, and free-wrath, behind the Scripture Scales; as defend them by the authority of the primitive Church and the Church of England.

* I add the words *continued and final*, to guard the *unconditional* freeneſs of *initial* juſtification and ſalvation: Becauſe *this* juſtification is previous to all works on our part, and becauſe all good works are but the voluntary [Zelotes would ſay, the *neceſſary*] fruits of *the free gift*, which *is come upon all men to juſtification*, Rom. v. 18.

IV. Should

IV. Should Zelotes think to anſwer the contents of this Section by ſaying that my doctrine is "*rank Pelagianiſm:*" I reply, 1. That Voſſius, who wrote the hiſtory of Pelagianiſm, entirely clears our doctrine of the charge of both *Pelagianiſm* and *Semi-pelagianiſm*, as appears by the paſſage which I have already quoted from him: And in this cauſe, the name of Voſſius is *Legion*.

2. Proſper, in his letter to Auguſtin, gives us this account of the principles of the Pelagians. "Man's obedience is before-hand with God's grace.—The beginning of ſalvation is from him that is ſaved, and not from him that ſaves." Theſe two propoſitions are groſsly phariſaic and deteſtable: They ſet aſide the *firſt* goſpel-axiom; and far from recommending them, I every where oppoſe to them the weight of my *firſt* Scale. It would not then be more ridiculous to charge me with *Criſpianity*, than it is, to accuſe me of *Pelagianiſm*.

3. Biſhop Davenant in his *Animadverſions*, page 14 and 15, calls Fauſtus Rhegienſis one of the *antient Semi-pelagians*, and lays down his doctrine in the five following anti-calviniſtic propoſitions, in which reigns a confuſion equal to that of Calviniſm. 1. "Man's ſalvation is not placed in the *election* of the Creator, but in the action of the worker."—This is abſolutely falſe with reſpect to the election of diſtinguiſhing grace. What had the Epheſians wrought to deſerve to be elected and called to ſhare the bleſſings of the goſpel of Chriſt, which St. Paul calls *ſo great ſalvation?* Who can make appear that they merited ſo great a favour better than the Hottentots?—2. "God ſhews no ſpecial grace and favours to believers."—This is abſolutely falſe alſo, with reſpect to all Jewiſh and Chriſtian believers, to whom he gives that grace, and thoſe talents, which he does not beſtow upon the heathens who fear God and work righteouſneſs. 3. "Election belongs to juſtice." This alſo is *abſolutely* falſe, if it is underſtood of the election of diſtinguiſhing grace, whereby a man receives one, two, or five talents to

trade

trade with, before he has done any thing. And it is *partly* falſe, if it is underſtood of our election to receive rewards of grace and glory: For that election belongs to *rich mercy* as well as to diſtributive juſtice; it being God's mercy in Chriſt, which engaged him to promiſe penitent, obedient believers rewards of grace and glory.—4. "Predeſtination appoints us nothing, unleſs preſcience has ſeen a cauſe for the appointment."—This is falſe alſo, if this *cauſe* is ſuppoſed to be always *in us*. What foreſeen excellence made God predeſtinate the poſterity of Jacob to the old covenant of peculiarity, rather than the offspring of Eſau? And what reaſon can Honeſtus aſſign for his being called to read the Bible in a church, and not the Alcoran in a moſque?—5. "Juſtice will be in danger, if an undeſerving perſon is choſen without any worthineſs." This is true with regard to the *remunerative election* of obedient believers to crowns of glory in the church triumphant. Therefore, when Chriſt ſpeaks of *that* election, he ſays, "They ſhall walk with him in white, *for they are worthy:*" But it is abſolutely falſe, with reſpect to the election of diſtinguiſhing grace, whereby the Engliſh and Scotch are choſen to the bleſſings of Chriſtianity, rather than the Turks and Cannibals. I may therefore conclude, that, according to the accounts which Voſſius, Proſper, and Biſhop Davenant give us of Pelagianiſm and ancient Semi-pelagianiſm, our doctrine is juſt as far from thoſe erroneous ſyſtems, as it is from Fataliſm and Calviniſm.

SECTION XXII.

The Fifth Objection of Zelotes againſt a Reconciliation with Honeſtus. In anſwer to it the Reconciler ſhows, that the earlieſt Fathers held the doctrine of the Scripture Scales, and that the Rev. Mr. Toplady's *Hiſtoric Proof* of their Calviniſm is quite *anti-hiſtorical*.

THE preceding Section ſeems to embarraſs Zeloes almoſt as much as my Second Scale; but ſoon recovering his uſual poſitiveneſs, he endeavours to ſet all the preceding quotations aſide by the following objections.

OBJ. V. "I make no great account of the Fathers, except thoſe who may be called *apoſtolic*, as having lived in, or immediately after, the *apoſtolic* age. Therefore, if *Barnabas*, who was St. Paul's fellow-apoſtle;—if *Clement*, who was Biſhop of the uncorrupted church at Rome;—*Clement*, whom the apoſtle mentions not only as his fellow-labourer, but alſo as one, "whoſe name was written in the book of life," Phil. iv. 3.—If *Polycarp* and *Ignatius*, who were both diſciples of the apoſtle St. John, who filled the epiſcopal ſees at Smyrna and Antioch, and who nobly laid down their lives for Chriſt, the one in the flames, and the other in the jaws of hungry lions:—If *theſe* early Fathers, I ſay, theſe undaunted martyrs are for us, as well as Auguſtin; we may, without endangering the truth, allow you, that the generality of the other Fathers countenanced too much the doctrine of your Scales. And that theſe Fathers were for us, is abundantly demonſtrated in Toplady's Hiſtoric Proof of Calviniſm."

ANS. It is true, that when Toplady promiſes us "The judgment of the earlieſt Fathers" concerning Calviniſm, he ſays (Hiſt. Proof, p. 121.) "I muſt repeat my queſtion, which ſeems to have given Mr. Sellon and his fraternity ſo much diſquiet; Where was *not* the doctrine of *Predeſtination* before Pelagius?" But nothing can be more frivolous than this queſtion: ſince I, myſelf, who oppoſe Calvinian predeſtination as much as Mr. Toplady does the ſecond Scripture Scale, would put the queſtion to a Pelagian, i. e. to a *rigid* free-willer. To do the ſubject juſtice, and not to miſlead his unwary readers into unſcriptural tenets by the lure of a ſcripture word, Mr. Toplady ſhould have ſaid, "Where was *not* before *Pelagius*, the *Calvinian* doctrine

doctrine of the *absolute* predestination of *some* men to *unavoidable eternal life*, and of *all the rest* of mankind to *unavoidable eternal death*, *without any respect* to their *voluntary* faith and works?" For neither Mr. Sellon, nor any of "his fraternity," ever denied the predestination which St. Paul mentions. Nay, we strongly contend for it: see Section XIV.—All we insist upon is, that the predestination, election, and reprobation taught by St. Paul, by the earliest Fathers, and by us, are as different from the predestination, &c. taught by Calvin, Zanchy, and Toplady, as the Scripture Scales are different from the Historic Proof. See our *Genuine Creed*, Art. vii.

We grant also that Mr. Toplady has filled a Section with *proofs*, that the early Fahters were found Calvinists: But what weight have these proofs? Are they not founded 1. Upon the words *our*, *we*, *us*, and *elect*, which he fondly supposes to mean *us*, who are *calvinistically elected*, in opposition to our neighbours, who, from all eternity were *unconditionally* and *absolutely* reprobated from eternal life? 2. Upon some phrases, where those Fathers mention the *particular*, *applicatory redemption*, or the *particular election* and *calling* of those, to whom the gospel of Christ is preached; a redemption of believers, an election and a calling these, for which I, myself, who am no Calvinist, have strongly contended in my answer to Mr. Hill's *Creed for the Arminians*?—3. Upon some sentences, which being torn from the context, *seem* to speak in the Calvinian strain.—4. Upon the harmless words *will*,—*purpose*,—*requisite*,—*decree*, &c. which are fondly supposed to demonstrate the truth of Calvinian necessity, and Calvinian decrees.—5. Upon the word, *Brethren*,—*the Church of Saints*,—*the new people*,—*my people*, which (such is the force of prejudice!) Mr. Toplady imagines *must* mean his *calvinistically elected* brethren, &c. Just as if people could not be brethren, form a christian church, be God's peculiar, *new*, christian people, in opposition to his *old* people the Jews, or to those who in every nation fear

God and work righteouſneſs, or even in oppoſition to unconverted people; without the *chimerical election*, which drags after it the *neceſſary damnation* of all the world beſides!

The truth is, that the Fathers mentioned in Zelotes's objection, followed the very ſame plan of doctrine which is laid down in theſe pages, altho' they did not always balance the two goſpel-axioms with that ſcrupulous caution and nicety, which the vain jangling of captious, contentious, and over-doing divines obliges me to uſe. Mr. Toplady himſelf will hardly deny, that the early Fathers held the doctrine of our *firſt* Scale. And that they held the doctrine of the *ſecond*, I prove by the following * extracts from their excellent epiſtles.

Barnabas ſays in his *Catholic Epiſtle*, "Let us give heed unto the laſt days, for all the time of *our life and Faith ſhall profit us nothing, if we do not* endure unjuſt things, and future temptations.—Let us, being ſpiritual, be made a *perfect* temple to God, *as much as in us lies*. Let us meditate upon the *fear* of God, and endeavour to keep his commandments, *that we may rejoice* in his judgments: The Lord accepting *no man's perſon, judgeth* the world: Every man ſhall receive according to *his deeds*. If he be good, *his goodneſs goeth before him*: if wicked, the ways of his wickedneſs follow after him. *Take heed leſt*, at any time, *being called*, and at eaſe, we do not *fall aſleep* in our ſins, and the wicked one getting power over us, &c. *exclude us from the kingdom* of the Lord. Underſtand a little more; having ſeen the great ſigns and wonders among the people of *the Jews*, and that *the Lord does ſo leave them*: Therefore let us *take heed*, leſt haply *we be found*, as it is written, Many *called*,

* Not having the original, I extract what follows of St. Clement's, from Mr. Weſley's Chriſtian Library, Vol. I. The quotations from the Epiſtles of Barnabas, Polycarp, and Ignatius, are taken from the tranſlation of Thomas Elborowe, Vicar of Chiſwick. It is to be met with in his book, called *A Proſpect of primitive Chriſtianity, as it was left by Chriſt and his Apoſtles*; printed in the Savoy, 1668.

few

few choſen. That man ſhall *juſtly periſh*, who *hath knowledge* of the way *of truth*, and yet *will not* refrain himſelf from the dark way." Page 6, 7, 8.

I grant to Mr. Toplady that Barnabas ſays, page 28, "Thou ſhalt not command thy maid or man-ſervant *with bitterneſs*, eſpecially thoſe who hope in him, *leſt thou be found deſtitute of the fear of God*, who is over both: For he came not to call men to [the bleſſings of Chriſtianity] by their perſons, [that is, according to the context, he came not to call *maſters* only] but thoſe whom his Spirit prepared:" [whether they be ſervants or maſters: For God called to chriſtian liberty the devout ſoldiers and ſervants of Cornelius, as well as Cornelius himſelf: giving them equally the Spirit of adoption, becauſe they were equally prepared for it by the Spirit of conviction and bondage, which they had not received in vain.]—From the laſt words of this quotation Mr. Toplady fondly infers the Calviniſm of Barnabas; whereas from the words, which I have produced in italics, it is evident that this apoſtle was as far from Calviniſm as St James himſelf: For they ſhew that Barnabas thought, a believer could *be found deſtitute of the fear of God*, i. e. could ſo fall away into a graceleſs ſtate, as to make ſhipwreck even of *the fear of God*, only by *commanding a ſervant with bitterneſs*.

This *hiſtoric proof* of Barnabas's Calviniſm is ſo much the more ſurpriſing, as he ſays a few lines below, "Meditate to *ſave a ſoul* by the word. And thou ſhalt *labour for the redemption of thy ſins*.—Give to every one that aſketh of thee; but *know withal* who is the *good Recompencer of the reward*, &c. It is therefore an excellent thing for him who learns the righteous commands of the Lord, &c. to *walk in them*: For he who *does them*, ſhall be *glorified* in the kingdom of God: But he who *chuſeth* the other things, *ſhall periſh* with his works. Therefore there is a reſurrection and a *retribution*.—The Lord is at hand, and his *reward*. I intreat you again and again, that ye be good *lawgivers to your-*

ſelves.—Be ye taught of God, ſeeking out what the Lord *requireth from you, and do, that ye may be ſaved in the day of judgment.*" I ſee no Calviniſm in all this; but only the doctrine of the *ſecond* Scripture Scale, which all Calviniſts would abhor, as they do Mr. Weſley's Minutes, if conſiſtency belonged to their ſyſtem.

Nor was *Clement* more averſe to that Scale than Barnabas: For, although, in the excellent Epiſtle which he wrote to re-convert the wrangling Corinthians, he maintains the proteſtant doctrine of *faith*, as clearly as our Church does in the xith Article; yet he as ſtrongly inculcates the doctrine of *works*, as ſhe does in the twelfth. Nay, he ſo cloſely connects *faith* and its *works*, that what St. Paul calls *faith*, he does not ſcruple to call *obedience*. "By *obedience* [ſays he] he [Abraham] went out of his own land."—And again: "By faith and *hoſpitality* was Rahab ſaved."—Hence it is, that he guards the doctrine of obedient Free-will, as ſtrongly as that of prevenient Free-grace. "Let us remember [ſays he] the words of our Lord, Forgive and ye ſhall be forgiven.—Let them [children] learn, how great power *humility has with God*; how much holy *love avails* with him; how the fear of him is good and great, and *ſaveth all thoſe* who, with a pure mind, turn to him in holineſs.—Let us *agonize to be found in the number* of them that wait for him, [God] *that we may partake* thereof: i. e. of the things which are prepared for them that wait for him."

His deſcription of *Love* is ſo highly anti-calviniſtic, that it amounts even to Chriſtian *Perfection*. "By *love* were all the elect of God *made perfect*: No words can declare its *perfection*.—All the generations from Adam to this day, are paſſed away; but thoſe, who *were made perfect in love*, are in the region of the juſt, and ſhall appear in glory.—*Love* * *covereth*

* By comparing theſe two ſentences, it is evident, St. Clement believed and taught, that our charity not only cauſes us to cover

covereth a multitude of ſins.—Happy then are we, beloved, if we *fulfil the commandments* of God in the unity of *love*, that *thro' love our ſins may be forgiven us.*—Following the commandments of God, *they ſin not.*"

So far was he from Calvinian narrowneſs and reprobation, that, when he exhorts the Corinthians to repentance, he does it in theſe words. "Let us fix our eyes on the blood of Chriſt, and ſee how precious it is before God, which being ſhed for *our ſalvation brought the grace of repentance to all the world.* Let us look diligently to *all ages*, and learn that our Lord has *always given place for repentance to all who deſired* to turn to him. Noah preached *repentance*, and they who hearkened to him, were *ſaved.* Jonah denounced deſtruction upon the Ni-

cover the ſins of others; but, in a *ſecondary* ſenſe, *cauſes* alſo God's covering of our own ſins; the *firſt cauſe* of pardon being always his free-grace in Jeſus Chriſt. Mr. Baxter exactly expreſſes Clement's ſentiment in his comment upon theſe words of St. Peter, "Above all things have fervent charity among yourſelves; for charity ſhall cover the multitude of ſins." "It is but partiality (ſays he) and jealouſy of the cauſe of juſtification againſt the papiſts, which makes ſome excellent expoſitors *diſtort* this text, *ſo as to exclude* from its ſenſe God's *covering of our ſins*; becauſe they conſider not aright—1. That pardon as *continued*, and as *renewed*, has more for the condition of it required in us, than the *firſt* pardon and begun juſtification has. The firſt act of ſound faith ſerveth for the beginning, but the continuance of it, [of ſound faith] with its neceſſary fruits, [love, &c.] is neceſſary to the continuance of pardon.—2. That the faith, which is required to juſtification and pardon, is giving up ourſelves to God the Father, Son, and Holy Ghoſt, in the baptiſmal covenant: That is, our Chriſtianity, which is not put in oppoſition to that *love*, or *repentance*, which is ſtill implied as part of the ſame covenant-conſent, or as its neceſſary fruit; but as to the works of the law of *Moſes*, or of *works*, or to any works that are ſet in competition with *Chriſt* and *free-grace*. If prejudice hindered not men, the reading the angel's words to Cornelius, and of Chriſt's (*forgive, and ye ſhall be forgiven*) and the parable of the pardoned debtor, caſt into priſon for not pardoning his fellow-ſervant, with James ii. Matt. xxv. would end all this controverſy."—O Clement! O Baxter! what have ye ſaid? Are ye not as Heterodox, as the Author of the *Minutes* and their vindicator?

nevites:

nevites: yet they, *repenting of their ſins, appeaſed God by their prayers*, and *received ſalvation, although they were ſtrangers to the covenant of God.* —Wherefore let us, &c. turn ourſelves to his mercy."

In all this I ſee no more Calviniſm, than I do in Mr. Weſley's Minutes. However Toplady's Hiſtoric Proof is gone forth: And it is now demonſtrated, that Clement was an orthodox, and a ſound Calviniſt; while the Author of the Minutes is a Heretic, and almoſt every thing that is bad! O Solifidianiſm! Is thy influence over thoſe who drink of thy enchanting cup ſo great, that they can *prove*, *believe*, and make people *believe* almoſt any thing?

By the ſame frivolous arguments Toplady attempts to evince the Calviniſm of Polycarp, whoſe epiſtle, in ſome places, is rather too much anti-calviniſtical. Reader judge for thyſelf, and ſay which of Calvin's peculiarities breathe through the following paſſages of his Epiſtle to the Philippians, page 2. "Who [Chriſt] ſhall come to *judge* the quick and the dead, and *whoſe blood* God will ſtrictly *require at the hands* of thoſe who *do not believe on him.* But he, who raiſed him from the dead, will raiſe us up alſo, *if we do his will*, and *walk in his commandments*, &c. remembering what the Lord ſaid, teaching in this wiſe, Judge not, *that ye be not judged*: Forgive, and *it ſhall be forgiven* you: Be merciful, *that ye may obtain mercy:* In what meaſure ye mete, *it ſhall be meaſured to you* again, &c. Theſe things, brethren, I write unto you *concerning righteouſneſs.*"

Polycarp, far from recommending the Calvinian imputation of Chriſt's righteouſneſs, openly ſides with thoſe who are reproached as Perfectioniſts in our days; for in the next page he ſays, "If any man is poſſeſſed of theſe [*faith* followed by *hope*, and led on by *love*] *he hath fulfilled the command of Righteouſneſs.* He who is *poſſeſſed of Love is free from all ſin.*—Let us arm ourſelves with the

armour of *Righteouſneſs*, and teach ourſelves in the firſt place to *walk in the commandments* of the Lord: —From whom [ſays he in the next page] *if we pleaſe him in this world*, we ſhall receive a [or the] future *Reward*: For he has engaged for us to raiſe us from the dead: And *if we have our converſation worthy of him*, we ſhall alſo reign with him, as we believe."—Nor is he aſhamed to urge the practice of good works from a motive, which Zelotes would call downright popery. For after obſerving, that "Paul and the reſt of the Apoſtles, have not run in vain, but in faith and righteouſneſs; and having obtained the place *due* unto them, are now with the Lord, &c." he adds, "When we can do good, do not differ it, for *alms delivereth from death*." If Mr. Weſley ſaid this, he would be an hereſiarch: Polycarp ſays it; but no matter: Polycarp is a famous martyr: and therefore he muſt be a ſound Calviniſt.

And ſo muſt *Ignatius*, who, from the ſame motive is preſſed into the ſervice of the Calvinian doctrines of grace. To ſhew that Mr. Toplady is miſtaken, when he aſſerts that Ignatius was Calviniſtically orthodox, I need only prove that Ignatius enforced the *ſecond* goſpel-axiom, as well as the *firſt*. And that he did ſo, is evident from the following quotations. He writes to the Smyrneans: "Let all things abound among you *in grace, for ye are worthy*. Ye every way refreſhed me, and Jeſus Chriſt will refreſh you. Ye have loved me, &c. God will requite you; and *if ye patiently endure* all things for his ſake, *ye ſhall enjoy him*.—Being *perfect* yourſelves, mind the things that are perfect. For *if ye have but a will to do good*, God is ready to *aſſiſt* you." He writes to Polycarp, "The more the labour is, the more the gain.—It is *neceſſary for us patiently* to endure all things for God, *that he may patiently bear with us*. Miniſters of God, do things pleaſing to him, &c. whoſe ſoldiers ye are, from whom *ye expect your ſalary*. Let none among you be found a deſerter of his colours.

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Let your baptiſm arm you; let faith be your helmet, love your ſpear, patience your whole armour, and *your works* your gage [your depoſitum] *that ye may receive a reward worthy of you.* When ye ſhall have diſpatched this buſineſs, *the work ſhall be aſtribed to God* and *to you.*"—(according to the doccrine of free-grace and free-will.) And at the end of his letter, he exhorts the Preſbyters, and Polycarp, to write edifying letters to the neighbouring churches, "that ye may all be *glorified by* an eternal *work, as thou art worthy.*"

To the Epheſians, whom he calls "elect *by real ſufferings*," as well as "through the will of God," he writes, "keeping the melody of God, which is unity, ye ſhall with one voice glorify the Father by Jeſus Chriſt, *that he may alſo hear you*, and acknowledge you, *by what you do*, to be the members of his Son. So that it is profitable for you to continue in immaculate unity, *that ye may always be partakers of God. Keep yourſelves* in all purity and temperance, both in fleſh and ſpirit, through Jeſus Chriſt."

To the Magneſians he ſays: "All *works* have ſome *end*: Two [ends] are pronounced, *Death* and *Life*; and every man ſhall go to *his proper* place," (thro' his works of faith or unbelief.)

To the Trallians indeed he writes: "*Fly* therefore evil plants [Atheiſts and Infidels] which bring forth deadly fruit, which *if a man taſtes of, he dies preſently.* For theſe are not the plantation of the Father; if they were, they would appear branches of the croſs, and their fruit would be *incorruptible*," (or rather, *not rotten, not unſound.*) Toplady depends much on the latter part of this quotation: but all that we ſee in it, is, that Ignatius believed, none are actually plants of righteouſneſs, but they who actually *appear* ſuch, by actually bearing *good* fruit, which he calls αφθαρτος, in oppoſition to *rotten* fruit: for if the word φθειρω, means *to ſpoil, to corrupt, to rot*, αφθαρτος means as well *not rotten*, as *incorruptible*: and that it means ſo *here*, is evident from the

motive

motive urged by Ignatius in the context, to make the Trallian believers fly from thoſe evil plants,—theſe Atheiſtical apoſtates: "If a man," that is, if any one of you, believers [for unbelievers, being *dead* already, have no ſpiritual *life* to loſe] "If a man *taſtes* their deadly fruit, *he dies preſently*;" ſo far is he from being ſure to recover, and ſing louder in heaven, if he apoſtatizes, and *feaſts* for months upon their deadly fruit! This important clauſe renders the quotations altogether *anti*-calviniſtical, eſpecially if we compare it to a ſimilar caution which this very Father gives to the Epheſians, "Let no one among you be found a herb of the devil: keep yourſelves in all purity, &c." That is, Let none of you apoſtatize by taſting the deadly fruit of theſe *evil plants*, which have apoſtatized. Both quotations evidently allude to the words of Jeremiah, ch. ii. 21, "I had planted thee a noble vine, wholly of right ſeed: How then *art thou turned* into the *degenerate plant* of a ſtrange vine!" Both are ſtrongly anti-calviniſtical: And yet the former is produced by Toplady as a proof of Calviniſm! Need I ſay any more to make Zelotes himſelf cry out? *Logica Genevenſis!*

From the whole I hope, that unprejudiced readers will ſubſcribe to the following remarks.—1. Barnabas, Clement, Polycarp, and Ignatius, undoubtedly held the *firſt* goſpel axiom, or the godly ſcriptural doctrine of *free-grace*: So far we agree with Mr. Toplady. But to prove them Fathers after *his own* heart, this gentleman ſhould have proved, that at leaſt by neceſſary conſequence they rejected the *ſecond* goſpel-axiom, which *neceſſarily* includes our doctrines of moderate *free-will*, of the *works* of penitential faith, and of the *reward of everlaſting ſalvation* annexed to the *unneceſſitated, voluntary* obedience of faith.—2. If Mr. Toplady diſmembered the *Equal Checks*, and broke the *Scripture Scales*; taking what I advance againſt the *proper merit* of works, and in defence of *free-grace*; producing my arguments for the covenants of *peculiarity* and for

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the *election of diſtinguiſhing grace*; and carefully concealing all that I have written in favour of aſſiſted *free-will*, and evangelical *morality*;—if Mr. Toplady, I ſay, followed this method, in thoſe two pieces only, he would find a great many more proofs of Calviniſm, i. e. of mangled, immoral, Antinomian Chriſtianity, than he has found in all the writings of the earlieſt Fathers, to whom he ſo confidently appeals. 3. We muſt then ſtill go down ſo low as the fourth or fifth century, before we can find *Calvin the firſt*, I mean *heated* Auguſtin. And how inconſiſtent a Calviniſt *cool* Auguſtin was, has already been proved. I therefore, flatter myſelf, that Toplady's *anti*-hiſtoric Proof of the Calviniſm of the primitive Church, will no longer keep Zelotes from a ſcriptural reconciliation with Honeſtus. But I ſee, that the time is not yet come; for he turns over two octavo volumes, and prepares another weighty Objection, which the reader will find in the following Section.

SECTION XXIII.

Zelotes Sixth Objection to a Reconciliation with Honeſtus. The Reconciler anſwers it by ſhewing: 1. That the evangelical marriage of *Free-grace* and *Free-will*, reflects no diſhonour upon God's Sovereignty:—2. That Mr. Toplady's grand argument againſt that marriage, is inconcluſive:—3. That Mr. Whitefield's "Inextricable Dilemma," in favour of Calvinian Election and Reprobation, is a mere ſophiſm:—And 4. That Zelotes's jumble of *Free-wrath*, and *unevangelical Free-grace*, pours real contempt upon *all* the divine Perfections; *Sovereignty* itſelf not excepted.

OBJECTION V. "If you are not a Pelagian, are you not a ſecret *Atheiſt?* Do you not indirectly un-god Jehovah? You want me to meet Honeſtus half-way: but if I meet him where *you* are

are, ſhall not I meet him on the brink of a horrible precipice? Are you not an oppoſer of God's *ſovereignty*, which ſhines as glorioufly among his other perfections, as the moon does among the ſtars? Is not a God without *ſovereignty* as contemptible as a king without a kingdom? And can you reconcile your arrogant doctrines of *Free-will*, with the ſupreme, abſolute, irreſiſtible power, by which God works all things after the counſel of *his own* Will? Hear the Calvin of the day,—the champion of the doctrines of grace."

"For this [Atheiſm] alſo Arminianiſm has paved the way, by deſpoiling the divine Being, among other attributes, of his unlimited ſupremacy, of his infinite knowledge, of his infallible wiſdom, of his invincible power, of his abſolute independency, of his eternal immutability. Not to obſerve, that the exempting of ſome things and events from the providence of God, by referring them to free-will, &c. is another of thoſe black lanes, which lead in a direct line, from Arminianiſm to Atheiſm. Neither, is it at all ſurpriſing, that any, who repreſent men as gods (by ſuppoſing man to poſſeſs the divine attribute of independent ſelf-determination) ſhould, when their hand is in it, repreſent God himſelf with the imperfections of a man, by putting limitations to his ſovereignty, by ſuppoſing his knowledge to be ſhackled with circumſcription, and darkened with uncertainty; by connecting their ideas of his Wiſdom and power with the poſſibility of diſconcertment and diſappointment, embarraſſment and defeat; by transferring his independency to themſelves, in order to ſupport their favourite doctrine which affirms, That the divine will and conduct are dependent on the will and conduct of men; by blotting out his immutability, that they may clear the way for conditional, variable, vanquiſhable, and admiſſible grace; and by narrowing his providence, to keep the idol of *Free-will* upon its legs, and to ſave human reaſon from the humiliation of acknowledging her inability to account for many of the divine

diſpoſals, &c. Who ſees not the Atheiſtical tendency of all this? Let Arminianiſm try to exculpate herſelf from the heavy, but unexaggerated indictment, which if ſhe cannot effect, it will be doing her no injuſtice to term her Atheiſm in maſquerade." Toplady's *Hiſtoric Proof*, page 728, &c.

ANSWER. If this terrible objection had the leaſt degree of ſolidity, I would inſtantly burn the Checks and the Scripture Scales; for I truſt, that the glory of God is ten thouſand times dearer to me than the ſucceſs of my little publications. But I cannot take bare aſſertions, groundleſs inſinuations, and bombaſtic charges for ſolid proofs. In a mock ſea-fight, cannons may dreadfully roar; but no maſts are ſhot away, no ſhip is ſent to the bottom. And that, in *this* polemical broadſide, the weight of the ball (if there is any) does not anſwer to the noiſe of the exploſion, will appear, I hope, by the following anſwers.

I. 1. This objection is entirely levelled at the *ſecond* Scripture Scale, which is made of ſo great a variety of plain Scriptures, that to attempt to ſet it aſide as leading to Atheiſm, is to endeavour ſetting aſide one half of the doctrinal part of the Bible as being atheiſtical: And if ſo conſiderable a part of the Bible is atheiſtical, the whole is undoubtedly a forgery. Thus Zelotes, rather than not cut down what he is pleaſed to call *Arminianiſm*, fells one half of the trees, that grow in the fruitful garden of revealed Truth, under pretence that they are productive of Atheiſm; and, by that means he gives Infidels a fair opportunity of cutting down all the reſt.

2. Zelotes is greatly miſtaken if he thinks, that the free-agency we plead for, *abſolutely* croſſes the deſigns of him, "who worketh all things after the counſel of his own will:" For if part of *this counſel* is, that man ſhall be a *free*-agent, that life and death, heaven and hell, ſhall be ſet before him; and that he ſhall eternally have one or the other, according to *his own choice*;—If this is the caſe, I ſay,

God's

God's wiſdom cannot be diſappointed, nor his ſovereign power baffled, be man's choice whatever it will: Becauſe God deſigned to manifeſt his *ſovereign wiſdom* and *power* in the wonderful creation, wiſe government, and righteous judgment of *free-agents*; and not in over-powering their will, or in deſtroying their *free-agency*; much leſs in ſubverting his awful tribunal, and in obſcuring *all* his perfections to place *one* of them [Sovereignty] in a more glaring light.

3. I grant, that the doctrine of *Free-will*, evangelically aſſiſted by Free-grace, [not calviniſtically overpowered by forcible grace or wrath:]—I grant, I ſay, that this doctrine can never be reconciled with the doctrine of an *unſcriptural*, *tyrannical* Sovereignty, which Zelotes raſhly attributes to God, under pretence of doing him honour: But that it is perfectly conſiſtent with the awful, and yet amiable views, which the Scriptures give us of God's *real* Sovereignty, is, I hope, abundantly proved in the preceding pages. To the arguments which they contain, I add the followiug illuſtration.

If a king, wiſely to try, and juſtly to reward the honeſty of his ſubjects, made a ſtatute, to enſure particular rewards to thief-catchers, and particular puniſhments to thieves; would it be any diſparagement to his Wiſdom, Power, Supremacy, and Sovereignty, if he did not neceſſitate, or abſolutely oblige ſome of his ſubjects to rob, and others to catch them in the robbery; leſt he ſhould not order the former for *infallible* execution, and appoint to the latter a *gratuitous* reward? Would not our gracious Sovereign be injured by the bare ſuppoſition, that he is capable of diſplaying his *ſupreme* authority by ſuch a pitiful method? And ſhall we ſuppoſe that the King of kings, the Judge of all the earth, maintains his righteous *Sovereignty* by a ſimilar conduct?

4. We perpetually aſſert, that God is the only *firſt Cauſe of all good*, both natural and moral; and

thus we aſcribe to him a *Sovereignty* worthy of the Parent of *Good*. If we do not *directly* with the *Manichees*, or *indirectly* with the *Calviniſts*, repreſent God as the *firſt cauſe of evil*, it is merely becauſe we dare not attribute to him a *diabolical Supremacy*. And we fear that Zelotes will have no more thanks, for giving God the glory of predeſtinating the reprobates *neceſſarily*, to ſin on, and be damned; than I ſhould have, were I to give our Lord the ſhameful glory of ſeducing Eve in the ſhape of a lying ſerpent, leſt he ſhould not have the glory of *being*, and *doing all in all*.

5. We apprehend, that the doctrine of the Scales [i. e. the doctrine of *free-will*, evangelically ſubordinate to *free grace* or to *juſt-wrath*] perfectly ſecures the honour of God's *greatneſs*, *ſupremacy*, and *power*; without diſhonouring his *goodneſs*, *juſtice*, and *veracity*. It ſeems to us unſcriptural and unreaſonable to ſuppoſe, that God ſhould eclipſe *theſe*, his *moral* perfections [by which he chiefly propoſes himſelf to us for our imitation] in order to ſet off *thoſe*, his *natural* perfections. A grim tyrant, a Nebuchadnezzar, is praiſed for his Greatneſs, Sovereignty and Power: But a Titus, a prince who deſerves to be called "the darling of mankind," is extolled for his Goodneſs, Juſtice, and Veracity. And who but Satan, or his ſubjects, would ſo overvalue the praiſe given to a Nebuchadnezzar, as to ſlight the praiſe beſtowed upon a Titus? Was not Titus as great a Potentate as Nebuchadnezzar and Darius, though he did not like them, make tyrannical decrees to aſſert his power, and then execute them with wanton cruelty, or with abſurd mourning, leſt he ſhould loſe the praiſe of his *Sovereignty* and *immutability*, before a multitude of miſtaken *decretiſts*?

II. Having, I hope, broke the force of Zelotes's objection by the preceding arguments; it will not be difficult to take in pieces his boaſted quotation from Toplady's *Hiſtoric Proof*; and to point out the flaw of every part.

1. "Arminianiſm

1. "Arminianiſm paves the way for Atheiſm by deſpoiling the divine Being of his unlimited *Supremacy*," No: It only teaches us, that it is abſurd to make God's Supremacy bear an undue proportion to his other perfections. Do we deſpoil the king of his manly ſhape, becauſe we deny his having the head of a giant, and the body of a dwarf? 2. "Of his infallible *Wiſdom*." No: God *wiſely* made free-agents, that he might *wiſely judge* them according to their works: And it is one of our objections to the modern doctrines of grace, that they "deſpoil God of his *wiſdom*" in both theſe reſpects. 3. "Of his invincible *Power*." No: God does whatever pleaſes him, in heaven, earth, and hell. But reaſon and ſcripture teſtify, that he does not chuſe to ſet his *invincible power* againſt his *unerring wiſdom*, by *over-powering* with ſaving grace, or damning wrath, the men whom he is going *judicially* to *reward* or *puniſh*. 4. "Of his abſolute *Independency*." Abſurd! When we ſay that the promiſed reward, which a General beſtows upon a ſoldier for his gallant behaviour in the field, *depends* in ſome meaſure upon the ſoldier's gallant behaviour, do we *deſpoil* the General of *his independency* with reſpect to the ſoldier? Muſt the General to ſhew himſelf independent, *neceſſitate* ſome of his ſoldiers to fight, that he may fooliſhly promote them; and others to deſert, that he may blow their brains out with Calvinian *independence*? 5. "Of his eternal *Immutability*." No: When we aſſert, that God *juſtifies* men according to their faith, and *rewards* them according to their good works; or when we ſay, that he *condemns* them according to their unbelief, and *puniſhes* them according to their bad works; do we intimate that he betrays the leaſt degree of *mutability*? On the contrary, do we not hereby repreſent him as faithfully executing his eternal, immutable decree of judging and treating men according to their works of faith, or of unbelief? See the *Genuine Creed*, Art. viii.

Mr. Toplady goes on: 6. "The exempting of ſome things and events from the providence of God, by referring them to free-will, &c. is another of thoſe black lanes, which lead in a direct line from Arminianiſm to Atheiſm."—This is a miſtake all over. By the doctrine of moderate Free-will, we exempt *no* event, or thing, from the providence of God: For we maintain, that, as God's power made Free-will, ſo his providence rules or over-rules it in *all* things. Only we do not believe, that *ruling*, or *over-ruling*, implies neceſſitating, over-powering, or tricking, when *judgment*, *puniſhments*, and *rewards*, are to follow. Our doctrine therefore, is a lightſome walk, which leads to the right knowledge of God, and not one of thoſe black lanes which lead in a direct line from Calvinian election, to Mr. Fulſome's preſumption; and from Calvinian reprobation, to Francis Spira's deſpair.

7. Arminianiſm "repreſents men as god's, by ſuppoſing man to poſſeſs the *divine* attribute of *independent* ſelf-determination."—*Our* doctrines of grace ſuppoſe no ſuch thing: On the contrary, we aſſert, that obedient free-will is *always dependent* upon God's free-grace; and diſobedient free-will, upon God's juſt wrath: This charge of Mr. Toplady is therefore abſolutely groundleſs. 8. Arminianiſm "repreſents God himſelf with the imperfections of a man, by putting *limitations* to his *Sovereignty*."—This is only a repetition of what is abſurdly ſaid, No. 1, about God's "*unlimited ſupremacy*." 9. It "ſuppoſes his *Knowledge* to be ſhackled with circumſcription, and darkened with uncertainty." It ſuppoſes no ſuch thing: On the contrary; one of our great objections to Calviniſm is, that it ſo ſhackles God's infinite *knowledge*, as to deſpoil him of the knowledge of future contingencies, or of thoſe events which depend upon man's unneceſſitated choice: abſurdly ſuppoſing that God knows what he abſolutely decrees and no more. "If events were *undecreed*, [ſays Toplady in his Hiſt. Proof. p. 192,] they would be *unforeknown*; if unforeknown, they

they *could not* be infallibly predicted.—How came God to foreknow man's fall, says Calvin [*nisi quia sic ordinarat*] but becauſe he had appointed it?" Thus Calvin and Toplady, in one ſenſe, allow leſs foreknowledge to God, than to a ſtable-boy: For, *without decreeing* any thing about the matter, a poſtilion knows that, if the horſe he curries, gets into his maſter's garden, ſome of the beds will be trampled; and that if a thief has an opportunity of taking a guinea without being ſeen, he will take it.

10. The Arminians "connect their ideas of God's wiſdom and power, with the poſſibility of diſconcertment and diſappointment, embarraſſment and defeat." No ſuch thing: We maintain that God, in his infinite wiſdom and power, has made free-agents, in order to diſplay his *goodneſs* by rewarding them, if they believe and obey; or his *juſtice*, by puniſhing them, if they prove faithleſs and diſobedient. Which of the two therefore comes to paſs, God is no more *diſconcerted, diſappointed, embarraſſed*, &c. than a law-giver and judge, who acquits or condemns criminals according to his own law, and to their own works. 11. What Mr. Toplady ſays in the next lines about the Arminians "transferring independency to themſelves, in order to ſupport their favourite doctrine, which affirms, that the divine will and conduct are *dependent* on the will and conduct of men:"—And what he adds about their "blotting out God's immutability and narrowing his providence, to keep the idol of free-will upon its legs," is a mere repitition of what is anſwered in No. 4, 5, 6, 7. This elegant tautology of Mr. Toplady may make ſome of his admirers wonder at the ſurpriſing variety of his arguments; but attentive readers can ſee through the rhetorical veil.

What that Gentleman ſays of "conditional, variable, vanquiſhable, and amiſſible grace," is verbal duſt, raiſed to obſcure the glory of the ſecond goſpel-axiom, to hide one of the Scripture Scales, and to ſubſtitute over-bearing, neceſſitating grace, and free, unprovoked wrath, for the *genuine* grace and

juſt

juſt wrath mentioned in the Goſpel. Let us however dwell a moment upon each of theſe epithets. 1. *Conditional* grace :" We aſſert [according to the *firſt* axiom] that the grace of *initial* ſalvation is *unconditional*; and [according to the *ſecond* axiom] we maintain that the grace of *eternal* ſalvation is *conditional*; excepting the caſe of complete idiots, and of all who die in their infancy. If Mr. Toplady can diſprove either part of this doctrine; or, which is all one, if he can overthrow the *ſecond* goſpel-axiom, and break our *left* ſcale, let him do it. 2. " *Variable* grace:" We aſſert that *grace*, as it is inherent in God, *is invariable*. But we maintain, that the diſplays of it towards mankind are *various*; aſſerting that thoſe diſplays of it which God grants in a way of *Reward*, to them that faithfully uſe what they have, and properly aſk for more, may and do *vary*, according to the variations of faithful or unfaithful Free-will; our Lord himſelf having declared, that to him that hath to purpoſe, more ſhall be given: and that from him that hath not to purpoſe, even what he hath ſhall be taken away. 3. " *Vanquiſhable* grace:" To call God's grace *vanquiſhable* is abſurd: becauſe Chriſt does not *fight* men with grace, any more than a phyſician fights the ſick with remedies. If a patient will not take his medicines, or will not take them properly, or will take poiſon alſo, the medicines are not *vanquiſhed*, but deſpiſed, or improperly taken. This does not ſhew the weakneſs of the medicines, but the perverſeneſs of the patient. Nor does it prove, that the dying man is ſtronger than his healthy phyſician; but only, that the phyſician will not drench him, as a farrier does a brute. If Mr. Toplady aſſerts the contrary, I point at Chriſt's tribunal, and aſk: Could the Judge of all the earth wiſely and equitably ſentence men to eternal life, or to eternal death, if he firſt drenched them with the cup of finiſhed Salvation, or finiſhed Damnation?—4. " *Amiſſible* grace:" Why cannot *evangelical* grace be *loſt* as well as the *celeſtial* and *paradiſaical* grace

which

which was beſtowed upon angels, and man before the Fall? Is a diamond leſs precious for being *amiſſible?* Is it any diſgrace to the Sun, that thouſands of his beams are *loſt* upon the drones who ſleep away his morning light? Or that they are abuſed by all the wicked, who dare to ſin in open day? If divine grace is both *forcible* and *inamiſſible*, what ſignify the apoſtle's cautions of "not receiving it in vain," and of not "doing deſpite to the Spirit of Grace?" In a word, what ſignifies our ſecond goſpel-ſcale, with all the ſcriptures that fill it up?

To conclude: If thoſe ſcriptures clearly demonſtrate the doctrine of a Free-will always ſubordinate either to free-grace, or to juſt wrath; when Mr. Toplady calls that Free-will an "*Idol*," does he not inadvertently charge God with being an *idol-maker*, and repreſent the ſacred writers as ſupporters of the *idol* which God has made? And when that gentleman ſays, that we "keep the idol of free-will upon its legs, to ſave human reaſon from the humiliation of acknowledging her inability to account for many of the divine diſpoſals;" does he not impoſe bound-will and Calvinian reprobation upon us, juſt as the Biſhop of Rome impoſes tranſubſtantiation upon his tame underlings; i. e. under pretence that we muſt humbly ſubmit our reaſon to the divine declarations, decrees, or diſpoſals? Juſt as if there were no difference between *popiſh* declarations, or *Calvinian* decrees, and "*divine diſpoſals!*"—Juſt as if the bare fear of regarding reaſon, were ſufficient to drive us from all the rational Scriptures, which fill our ſecond Scale, into all the abſurdities, and horrors of Free-wrath, and finiſhed damnation!

And now ſay, candid reader, if I may not juſtly apply to the calvinian doctrines of grace, a part of what Mr. Toplady raſhly ſays of "Arminianiſm?" "Let *Calviniſm* exculpate herſelf from the heavy, but unexaggerated indictment: which, if ſhe cannot effect, it will be doing her no injuſtice to term her"

[I ſhall

[I ſhall not ſay "Atheiſm in maſquerade," but] an irrational and unſcriptural ſyſtem of doctrines.

III. "Not ſo: [replies Zelotes] if you have anſwered Mr. Toplady's argument, you cannot ſet aſide Mr. Whitefield's dilemma, in his letter to Mr. Weſley. To *me* at leaſt, that dilemma appears abſolutely unanſwerable. It runs thus:"—"Surely Mr. Weſley will own God's juſtice in imputing Adam's ſin to his poſterity: and alſo, that after Adam fell, and his poſterity in him, God might *juſtly* have *paſſed them all by*, without ſending his own Son to be a Saviour for *any one*. Unleſs you do heartily agree in both theſe points, you do not believe original ſin aright. If you do own them, you muſt acknowledge the doctrine of *Election* and *Reprobation* to be *highly juſt* and *reaſonable*. For if God might juſtly impute Adam's ſin to *all*, and afterwards have paſſed by *all*, then he might juſtly paſs by *ſome*. Turn to the right hand, or to the left, you are reduced to one *inextricable dilemma*." See Mr. Whitefield's Works, vol. iv. p. 67.

ANSWER. We own God's juſtice in imputing Adam's ſin *ſeminally* to his poſterity, becauſe his poſterity ſinned *ſeminally* in him, and was in him *ſeminally* corrupted. And we grant, that, in the loins of Adam, we *ſeminally* deſerved all that Adam himſelf *perſonally* deſerved. So far we agree with Mr. Whitefield; maintaining, as he does, that, by our fallen nature in Adam; we are all children of wrath; and that, as ſoon as our firſt parents had ſinned, God might juſtly have ſent them, and *us in their loins*, into the pit of deſtruction: Much more "might he juſtly have paſſed us *all* by, without ſending his own Son to be a Saviour for *any one*. Therefore Mr. Whitefield has no reaſon to ſuſpect, that we deny the Scripture-doctrine of orinal ſin.

This being premiſed, we may eaſily ſee, that the great flaw of the "inextricable dilemma," conſiſts in confounding our *ſeminal* ſtate with our *perſonal* ſtate: and in concluding, that what would have been juſt,

when

when we were in our *ſeminal* ſtate in the loins of Adam, muſt alſo be juſt in our *perſonal* ſtate, now we are out of his loins. As this is the main ſpring of Mr. Whitefield's miſtake, it is proper to point it out a little more clearly. Let the following propoſitions form the pointer.

1. The wages of ſin is death, yea, eternal death, or damnation.—2. The wages of ſin *perſonally* and *conſciouſly committed*, is damnation *perſonally* and *conſciouſly ſuffered*.—3. The wages of ſin *ſeminally* and *unknowingly* committed, is damnation *ſeminally* and *unknowingly* ſuffered.—4. When Adam had *perſonally* and *conſciouſly* ſinned, God would have been *juſt*, if he had inflicted upon him the *perſonal* and *conſcious* puniſhment, which we call damnation.—5. When we had *ſeminally* and *unknowingly* ſinned in Adam, God would have been *juſt* if he had inflicted a *ſeminal* and *unfelt* damnation upon us for it: for then our puniſhment would have borne a *juſt proportion* to our offence. We ſhould have been puniſhed *as* we had ſinned, that is *ſeminally*, and without the leaſt conſciouſneſs of pain or of loſs.

But, is it not contrary to all equity, to puniſh a ſin *ſeminally* and *unknowingly* committed, with an eternal puniſhment, *perſonally* and *knowingly* endured? For what is Calvinian *Reprobation*, but a dreadful decree, that a majority of the children of men ſhall be *perſonally* bound over to conſcious, neceſſary, and eternal *ſin:* Which *ſin* ſhall draw after it conſcious, neceſſary, and eternal *damnation?* Hence it appears that Calvinian predeſtination to death is horrible in its *end*, which is *perſonal*, *neceſſary*, and *eternal* torments, conſciouſly endured: but much more horrible in the *means* which it appoints to ſecure that end, namely *perſonal*, *remedileſs ſin*; ſin *neceſſarily*, *unavoidably*, and *eternally* committed: and all this, merely for a ſin *ſeminally*, *unknowingly*, and *unconſciouſly* committed: And (what is ſtill more horrible) for a ſin, which God himſelf had *abſolutely predeſtinated*, if the doctrine

of

of Calvinian predeſtination, or of the *abſolute* * *neceſſity* of events is ſcriptural. It is true, Zelotes ſays, that although reprobates are abſolutely *reprobated* merely for the ſin of *Adam*, yet they are *damned* merely for *their own*. But this evaſion only makes a bad matter worſe; for it intimates that Free-wrath ſo flamed againſt their unformed *perſons*, as to determine that they ſhould abſolutely be formed, not only to be *neceſſarily* and *eternally miſerable*, but alſo to be *neceſſarily* and *eternally guilty*: which is pouring as much contempt upon divine goodneſs, as I ſhould pour upon Phineas's character, if I aſſerted, that he contrived, and abſolutely ſecured the filthy crime of Zimri and Coſby, that, by this means, he might have a *fair* opportunity of *infallibly* running them both through the body.

An illuſtration may help the reader to underſtand how hard the ground of Mr. Whitefield's dilemma bears upon God's equity. I have committed a horrible murder: I am condemned to be burned alive for it: my ſentence is juſt: having *perſonally* and *conſciouſly* ſinned without neceſſity: I deſerve to be *perſonally* and *conſciouſly* tormented. The judge may then, without cruelty, condemn every part of me to the flames; and the unbegotten poſterity in my loins, may juſtly burn with me, and in me; for with me and in me it has ſinned as a part of myſelf. Nor is it a great misfortune for my poſterity to be *thus* puniſhed; becauſe it has as little *knowledge* and feeling of my puniſhment, as of my crime. But ſuppoſe the judge after reprieving me, divided and multiplied me into ten thouſand parts; ſuppoſe again, that each of theſe parts neceſſarily grew up in o a man or a woman; would it be reaſonable in him to ſay to ſeven or eight hundred of

* Wickliff uſed to ſay, "*All* things that happen do come *abſolutely* of *neceſſity*." Hiſt. Proof, p. 191. And Mr. Toplady, after taking care to diſtinguiſh and ſet off the words *all*, *abſolutely*, and *neceſſity*, ſays in the next page, "I agree with him as to the *neceſſity of events*."

toeſe

these men and women, "You were all *seminally* guilty of the murder committed by the man whom I reprieved, and from whose loins I extracted you: and therefore my mercy passes you by, and my justice absolutely reprobates your *persons*. I force you into *remediless* circumstances, in which you will all *necessarily* commit murder; and then I shall have as fair an opportunity of *unavoidably* burning you for your own *unavoidable* murders, as I have had of absolutely reprobating you for the murder committed by the man, from whom your wretched existence is derived."—Who does not see the injustice and cruelty of such a speech?—Who but Zelotes, would not blush to call it a *gracious* speech, or a "*doctrine of grace?*"—But if the persons, whom I suppose extracted from me, are reprieved as well as myself: If we are put altogether in *remediable* circumstances, where sin indeed abounds, but where grace abounds much more, supposing we are not unnecessarily, voluntarily, and obstinately wanting to ourselves; who does not see, that, upon the *personal* commission of avoidable, voluntary murder [and much more upon the personal refusal of a pardon *sincerely* offered upon *reasonable* conditions] my posterity may be condemned to the flames as justly as myself?

If this illustration exactly represents the deplorable case of Calvinian reprobates, who, barely for a sin which they *seminally* committed, are supposed to be *personally* bound over first to unavoidable perseverance in sin, and next to unavoidable and eternal damnation; will not all my unprejudiced readers wonder to hear Mr. Whitefield assert, that the calvinian doctrine of *reprobation* is "highly just and reasonable?"

"What!" replies that good, mistaken man, "will not Mr. Wesley own, that God might justly have passed all Adam's posterity by, without sending his own Son to be a Saviour for any one?"——ANSWER; God forbid we should ever imagine, that God was bound to send his Son to die for *any*

man! No: God was no more bound to *redeem* any man, than he was bound to *create* the firſt man; redemption as well as creation entirely flowing from rich, and every way undeſerved grace.

"Then you give up the point, ſays Zelotes; for *there is no medium* between God's *refuſing* to ſend his Son to redeem a part of Adam's poſterity, and his paſſing a ſentence of Calvinian reprobation upon them: Now, if he could juſtly refuſe to ſend his Son to ſave *all*, he could juſtly refuſe to ſend him to ſave *ſome*, and therefore he could *juſtly reprobate* ſome, i. e. predeſtinate them to a *remedileſs* ſtate of ſin, and of conſequence to unavoidable damnation."

This ſophiſtical argument probably miſled Mr. Whitefield. But the "*medium*" which he could not ſee, the "*medium*" which ſpoils his "*inextricable dilemma*," the door at which we readily go out of the priſon, where *Logica Genevenſis* fancies ſhe has confined us, may eaſily be pointed out, thus: If God had not entertained gracious thoughts of peace, mercy, and redemption, towards *all mankind*; if he had deſigned abſolutely and unconditionally to glorify nothing but his vindictive juſtice upon a number of them, for having *ſeminally ſinned* in Adam, he might undoubtedly have paſſed them by; yea, he might have ſeverely puniſhed them. But, as I have obſerved, in this caſe, he would have puniſhed them equitably, that is, *ſeminally*. He would have cruſhed guilty Adam, and with him his Cainiſh, reprobated ſeed; contriving the birth of Abel, Seth, and others, in ſuch a manner, as to bring no man into *perſonal* exiſtence, but ſuch as had a *perſonal* ſhare in his redeeming mercy. And this is the very plan, which, according to our doctrines of grace, and according to the ſcriptures, God graciouſly laid down in eternity, and faithfully executed when "the Lamb ſlain from the foundation of the world taſted death *for every man*,—gave himſelf a ranſom *for all*,—and became an evangelical

lical (not an Antinomian) propitiation *for the ſins of the whole world.*"

A third flaw in Mr. Whitefield's dilemma, is the ſuppoſition that Calvinian reprobation is only a *harmleſs* preterition: But a paſſing by, in ſome caſes, is *horrible cruelty*. Thus, if a mother calviniſtically *paſſes by* her ſucking child for a week, ſhe actually ſtarves and deſtroys him. This is not all: Calvinian reprobation is a downright appointment to *eternal death*. "The" [Calvinian] "predeſtination of ſome to life," &c. ſays Toplady, "cannot be obtained without admitting the" [Calvinian] "reprobation of ſome others *unto death*, even unto *eternal* death, or *damnation*." But I aſk again, what can be more unreaſonable and unjuſt, than to appoint millions of unborn infants to *perſonal*, *conſcious*, *unavoidable*, and *eternal death*, through the horrible medium of a *perſonal*, *unavoidable* perſeverance in ſin; and this merely for a ſin which they *never perſonally* and *conſciouſly committed?*

A fourth flaw in Mr. Whitefield's argument, conſiſts in confounding the Calvinian with the Scriptural *imputation* of Adam's ſin. If God *imputed ſin* to Adam's offſpring in its *ſeminal* ſtate, it was merely becauſe Adam's offſpring *ſeminally ſinned* in him. God's imputation is always according to truth. When Adam had actually tainted his ſoul with ſin, and his body with mortality: ſinfulneſs and mortality actually tainted all his offſpring then in his loins; and therefore God could truly impute ſinfulneſs and mortality to them all, that is, he could truly account them all to be what they really were, i. e. *ſeminally* ſinful and mortal. How different is this righteous imputation from the imputation maintained by Zelotes!—A cruel, ſuppoſed imputation this, whereby God is repreſented as arbitrarily determining, that numberleſs myriads of unformed men ſhall be ſo accounted guilty of a ſin which they *never perſonally committed*, as to be *perſonally* and *abſolutely* predeſtinated to eternal death, through the horrible medium of *neceſſary*, *remedileſs* ſin!

If Zelotes replies: "God may as juſtly impute Adam's ſin to the natural ſeed of Adam, as he does impute Chriſt's righteouſneſs to the ſpiritual ſeed of Chriſt:" I reply, 1. The caſe is not parallel. The King may juſtly give a thouſand pounds gratis to whom he pleaſes; but he cannot juſtly give a thouſand ſtripes gratis to whom he pleaſes, becauſe *free-wrath* is abſolutely incompatible with *juſtice*.—2. Faith is imputed for righteouſneſs: or, if you pleaſe, God imputes righteouſneſs to *believers*. Now, who are *believers?* Are they not *men who have faith?* —Men who have that grace which unites them to Chriſt the righteous, and by which they actually derive from Chriſt (in various degrees) not only a peculiar intereſt in his merits, but alſo the very righteouſneſs, the very hatred of ſin, and the very love of virtue, which were in the heart of Chriſt? Therefore, when God imputes faith for righteouſneſs, or when he imputes righteouſneſs to believers, he only accounts, that what is in believers is actually there; or, if you pleaſe, that believers are what they *really* are, that is, *righteous*. Hence it appears, that to ſupport Calvinian imputation of ſin, by Calvinian imputation of righteouſneſs, is only to defend one chimera by another.

Mr. Whitefield's argument in defence of Calvinian reprobation appears to us ſo much the more inconcluſive, as it is not leſs contrary to Scripture than to reaſon. Who can fairly reconcile *that* reprobation to the texts which intimate, that this proverb ſhall no more be uſed in Iſrael: The fathers have eaten ſour grapes, and the cafe is remedileſs; the children's teeth being neceſſarily and eternally ſet on edge: That the ſon ſhall not eternally die, or be reprobated to eternal death for the ſins of the father: That God's mercy is over all his works, till provoked free-grace gives place to juſt wrath:— That he willeth not primarily the death of a ſinner: And that God our Saviour will have all men to be ſaved, in a rational, evangelical way, that is, by

freely

freely working out their own ſalvation in ſubordination to his *free-grace.*

From all the preceding anſwers, I hope, I may conclude, that the "*inextricable dilemma*," is a mere ſophiſm; and that Mr. Whiteſield underſtood far better how to offer up a warm prayer, and preach a pathetic ſermon, than how to follow *Error* into her lurking holes, in order to ſeize there the twiſting viper with the tongs of Truth, and bring it out to public view, ſtript of her ſhining, ſlippery dreſs, and darting in vain her forked and hiſſing tongue.

IV. Having anſwered the threefold objection of Zelotes, Mr. Toplady, and Mr. Whiteſield, I ſhall now retort it, and ſhow, that upon the plan of the *Calvinian* "doctrines of grace" and *wrath*—of unavoidable, finiſhed ſalvation for a fixed number of elect, and of unavoidable, finiſhed damnation for a fixed number of reprobates, all the divine Perfections (*Sovereignty* not excepted) ſuffer a partial, or a total eclipſe. I have, it is true, done it already in the Checks; but as my opponents do not ſeem to have taken the leaſt notice of the paſſage I mean, though it contains the ſtrength of our cauſe with reſpect to the *divine Perfections*, I beg leave to produce it a ſecond time. If in a civil court a *ſecond citation* is fair and expedient, why might it not be ſo too in a court of controverſial judicature? I therefore aſk a ſecond time:

"What becomes of God's *Goodneſs*, if the tokens of it which he gives to millions of men, are only intended to enhance their ruin, or caſt a deceitful veil over his everlaſting wrath?—What of his *Mercy*, which is over *all* his works, if millions were for ever excluded from the leaſt intereſt in it, by an *abſolute* decree that conſtitutes them veſſels of wrath from all eternity?—What becomes of his *Juſtice*, if he ſentences myriads of men upon myriads, to everlaſting fire, *becauſe* they have not believed on the name of his only begotten Son; when if they had believed that he was their Jeſus, their Saviour,

they would have believed a monſtrous lie, and claimed what they have no more right to, than I have to the crown of England?—What of his *Veracity*, and the oath he ſwears that he "willeth not (primarily) the death of a ſinner;" if he never affords moſt ſinners ſufficient means of eſcaping eternal death? If he ſends his ambaſſadors to every creature, declaring that all things are now ready for their ſalvation, when nothing but Tophet is prepared of old for the inevitable deſtruction of a vaſt majority of them?—What becomes of his *Holineſs*, if in order to condemn the reprobates with ſome ſhow of juſtice, and to ſecure the *end* of his decree of reprobation, which is, that "millions ſhall *abſolutely* ſin and be damned," he abſolutely fixes the *means* of their damnation, that is, their *ſins and wickedneſs*?—What of his *Wiſdom*, if he ſeriouſly expoſtulates with ſouls as dead as a corpſe, and gravely urges to repentance and faith, perſons that can no more repent and believe, than fiſhes can ſpeak and ſing?—What becomes of his *Long-ſuffering*, if he *waits* to have an opportunity of ſending the reprobates into a deeper hell, and not ſincerely to give them a longer time to ſave themſelves from this perverſe generation?—What of his *Equity*, if there was mercy for Adam and Eve, who perſonally broke the edge of duty, and wantonly ruſhed out of Paradiſe into this howling wilderneſs; whilſt there is no mercy for millions of their unfortunate children, who are born in a ſtate of ſin and miſery without any *perſonal* choice, and of conſequence without any *perſonal* ſin. And what becomes of his *Omniſcience*, if he cannot foreknow future contingencies? If to foretel without a miſtake, that ſuch a thing will happen he muſt neceſſitate it, or do it himſelf? Was not Nero as wiſe in this reſpect? Could not he foretel that Phebe ſhould not continue a virgin, when he was bent upon raviſhing her? That Seneca ſhould not die a natural death, when he had determined to have him murdered? And that Criſpus ſhould fall into a pit,

if

if he obliged him to run a race at midnight in a place full of pits? And what old woman in the kingdom could not preciſely foretel that a ſilly tale ſhould be told at ſuch an hour, if ſhe were reſolved to tell it herſelf; or at any rate make a child do it for her?

"Again: What becomes of God's *Loving-kindneſſes*, which have been ever of old towards the children of men? And what of his *Impartiality*, if moſt men, abſolutely reprobated for the ſin of Adam, are never placed in a ſtate of perſonal trial and probation? Does not God uſe them far leſs kindly than he does devils, who were tried every one for himſelf, and remain in their diabolical ſtate, becauſe they brought it upon themſelves by a *perſonal* choice? Aſtoniſhing! That the Son of God ſhould have been fleſh of the fleſh, and bone of the bone of millions of men, whom, upon the Calvinian ſcheme, he never indulged ſo far as he did devils! What an hard-hearted relation to myriads of his fellow-men, does Calvin repreſent our Lord? Suppoſe Satan had become our *kinſman* by incarnation, and had by that means got the right of redemption; would he not have acted like himſelf, if he had not only left the majority of them in the depth of the Fall, but enhanced their miſery by the ſight of his partiality to the elect?"

"Once more, What becomes of *Fair dealing*, if God every where repreſents ſin as the dreadful evil which cauſes damnation, and yet the moſt horrid ſins *work for good* to ſome, and as P. O. intimates "accompliſh their ſalvation thro' Chriſt?" —And what of *Honeſty*, if the God of Truth himſelf promiſes, that all the families of the earth ſhall be bleſſed in Chriſt, when he has curſed a vaſt majority of them, with a decree of abſolute reprobation, which excludes them from obtaining an intereſt in him, even from the foundation of the world?"

"Nay,

" Nay, what becomes of his *Sovereignty* itſelf, if it is torn from the mild and gracious attributes by which it is tempered? If it is held forth in ſuch a light, as renders it more terrible to millions, than the ſovereignty of Nebuchadnezzar in the plain of Dura appeared to Daniel's companions, when the form of his viſage was changed againſt them, and he decreed that they ſhould be caſt into the burning fiery furnace? For, they might have ſaved their bodily life by bowing to the golden image, which was a thing in their power; but poor Calvinian reprobates can eſcape at no rate: The horrible decree is gone forth; they muſt in ſpite of their beſt endeavours, dwell body and ſoul with everlaſting burnings."

To theſe queries taken from the Third Check, I now add thoſe which follow. What becomes of God's infinite *Power*, if he cannot make *Free-agents*, or creatures endued with *Free will?* And what of his boundleſs *Wiſdom*, if, when he has made ſuch creatures, he knows not how to rule, over-rule, reward, and puniſh them, without *neceſſitating* them; that is, without undoing his own work;—without deſtroying their *Free-agency*, which is his maſter-piece in the univerſe?—Nay, what would become of the divine *Immutability*, about which Zelotes makes ſo much ado, if after God having ſuſpended in all the * ſcriptures the reward of eternal life, and the puniſhment of eternal death, upon our *unneceſſitated* works of faith and unbelief, God ſo altered his mind in the day of judgment, as to ſuſpend heavenly thrones, and infernal racks, only upon the good works of Chriſt, and the bad works of Adam; through the neceſſary medium of faith and holineſs, abſolutely forced upon ſome men to the end: and through the *neceſſary* means of unbelief and ſin, abſolutely bound upon all the reſt of mankind? And, to conclude, how ſhall we be able to praiſe God for his *invariable Faithfulneſs*, if

* See the *Scriptural Eſſay*. Equal Check, page 96, &c.

his

his *ſecret* will and *public* declarations are at almoſt perpetual variance; and if Zelotes's doctrines of grace tempt us to complain with the poet, "Neſcio quo teneam mutantem Protea nodo;"* inſtead of encouraging us to ſay with David, "For ever, O Lord, thy word is *ſettled* in heaven. Thy *Faithfulneſs* is unto all generations."

If Zelotes cannot anſwer theſe queries in as rational, and ſcriptural a manner, as his objections have, I truſt, been anſwered; will not the Calvinian doctrines of *unſcriptural free-grace*, and *everlaſting free-wrath*, appear to unprejudiced perſons, as great enemies to the divine Perfections, and to the ſincere milk of God's word; as Virgil's Harpies were to the Trojan Hero, and to his richly-ſpread tables? And is there not *ſome* reſemblance between the Diana and Hecate whom I unmaſk, and the petty goddeſſes whom the poet deſcribes thus?

Sive Deæ, ſeu ſint diræ obſcenæ que volucres.—
Triſtius haud illis monſtrum, nec ſævior ulla
Peſtis et ira deum Stygiis ſeſe extulit undis.
Virginei volucrum vultus, fædiſſima ventris
Proluvies, uncæ que manus:—nec vulnera tergo
Accipiunt: celeri que fuga ſub ſidera lapſæ,
Semeſam prædam, et veſtigia fœda relinquunt.†

* *He is like Proteus: I know not how to hold him:*"—Whether by his *ſecret will*, which has *abſolutely* predeſtinated millions of men to neceſſary ſin and eternal damnation; or by his *revealed will*, which declares, that he willeth not primarily that any man ſhould periſh, but that all ſhould be eternally ſaved, by working out their own ſalvation, according to the talent of *will* and *power*, which he gives to every man to profit withal.

† It is hard to ſay whether they are goddeſſes or fowls obſcene. However they are as ugly and dangerous Appearances, as ever aſcended from the Stygian lake. They have faces like virgins, hands like bird's claws, and an intolerably filthy looſeneſs! As for their body, it is invulnerable; at leaſt you cannot wound it; they ſo nimbly fly away into the clouds; leaving the food which they greedily tore, polluted by their defiling touch.

SECTION

SECTION XXIV.

Zelotes's laſt Objection againſt a Reconciliation with Honeſtus. In anſwer to it the Reconciler ſhows, by various illuſtrations that the Scriptures do not contradict themſelves in holding forth *firſt* and *ſecond* cauſes,—*primary* and *ſubordinate* motives; and that the connexion of *Free-grace* with *Free-will* is properly illuſtrated by the ſcriptural emblem of a Marriage: This relation exactly repreſenting the conjunction and oppoſition of the two goſpel-axioms, together with the pre-eminence of *Free-grace*, and the ſubordination of *Free-will*.

IF you compare the prejudice of Zelotes againſt Honeſtus, to a ſtrong caſtle, the objections which fortify that caſtle, may be compared to the rivers which were ſuppoſed to ſurround Pluto's palace. Six of them we have already croſſed; one more obſtructs our way to the Reconciliation, and, like Phlegeton, it warmly runs in the following lines:

OBJECTION VII. "When King Joram, ſaid to Jehu, "Is it peace?" Jehu anſwered, "What peace, ſo long as the whoredoms of thy mother Jezebel are ſo many?" And what peace can I make with Honeſtus and you, ſo long as ye adulterate the goſpel, by what you call the *evangelical marriage*, and what I call the *monſtrous mixture* of *Free-grace* and *Free-will?* I cannot, in conſcience, take one ſtep towards a reconciliation, unleſs you can make appear, that upon your conciliating plan, the dignity of Free-grace is properly ſecured. But as this is impoſſible, I can only look upon your Scripture-Scales, as a new attempt to ſet one part of the Scripture againſt the other, and to give infidels more room to ſay, that the Bible is full of contradictions."

ANSWER. Exceedingly ſorry ſhould I be, if the *Scripture Scales* had this unhappy tendency. To remove

remove your groundleſs fears in this reſpect, and to prevent the haſty triumph of infidels, permit me, 1. to ſhow, that what at firſt ſight ſeems a *contradiction* in the Scriptures which compoſe my Scales, appears, upon due conſideration, to be only the *juſt ſubordination* of *ſecond Cauſes* to the *firſt*, or the proper union of *inferior Motives* with *leading* ones: and, 2. to prove, that what Zelotes calls a "monſtrous mixture of *Free-grace* and *Free-will*," is their *important concurrence*, which the Scriptures frequently repreſent to us under the ſignificant emblem of a Marriage. Plain illuſtrations will throw more light upon the ſubject than deep arguments: I ſhall therefore uſe the former, becauſe they are within the reach of every body, and becauſe Zelotes cannot ſet them aſide under pretence that they are "*metaphyſical*."

I. May we not, on different occaſions, uſe with propriety words, which *ſeem* contradictory, and which nevertheleſs agree perfectly together. For inſtance; with reſpect to the doctrine of *firſt* and *ſecond Cauſes*, and of *primary* and *ſecondary Means*, may I not ſay, "I ploughed my field this year," becauſe I *ordered* it to be ploughed?—May I not ſay, on another occaſion, "Such a farmer ploughed it *alone*," becauſe no other farmer ſhared in his toil? —May I not the next moment point at his team, and ſay, "Theſe horſes ploughed all my field *alone*," if I want to intimate, that no other horſes were employed in that buſineſs?—And yet, may I not by and by ſhow Zelotes a new conſtructed plough, and ſay, "That light plough ploughed all my field?" Would it be right in Zelotes, or Lorenzo, to charge me with *ſhuffling*, or with *ſelf-contradiction*, for theſe different aſſertions?

If this illuſtration does not ſufficiently ſtrike the reader, I aſk; May not a Clergyman, without ſhadow of prevarication, ſay on different occaſions, I hold my living through divine permiſſion,—through the Lord Chancellor's preſentation,—through a liberal education,—through my ſubſcriptions,—through

through the Biſhop's inſtitution, &c? May not all theſe expreſſions be true, and proper on different occaſions? And may not theſe *cauſes*, *means*, and *qualifications*, concur together, and be *all* eſſential in their places?

Once more: Speaking of a barge, that ſails up the river, may I not, without contradicting myſelf, ſay one moment, The *wind alone* (in oppoſition to the *tide*) brings her up? And if the next moment I add, Her *ſails alone* (in oppoſition to *oars* or *haling-lines*) bring her up againſt the ſtream; would it be right to infer that I exclude the tackling of the veſſel, the rudder, and the ſteerſman, from being all neceſſary in their places? Such however is the inference of Zelotes. For while Honeſtus thinks him an *enthuſiaſt*, for ſuppoſing that abſolutely nothing but wind and ſail [grace and faith] is requiſite to ſpiritual navigation; Zelotes thinks that Honeſtus is hardly fit to be a cabin boy in the ſhip of the Church, becauſe he lays a particular ſtreſs on the right management of the tackling and rudder; and both will perhaps look upon me as a trimmer, becauſe, in order to reconcile them, I aſſert, that the wind and ſails, the maſts and yards, the rigging and the rudder, the compaſs and pilot, have each their proper uſe and office.

II. With reſpect to *primary* and *ſecondary Motives*, may I not ſay, that Chriſt humbled himſelf to the death of the croſs, out of obedience to his Father:—Out of compaſſionate love for a loſt world:—that he might put away ſin by the ſacrifice of himſelf:—that whoſoever believeth in him ſhould not periſh:—that the ſcriptures might be fulfilled:—that he might leave us an example of humble patience:—that through death he might deſtroy the prince of darkneſs:—and that he might ſee the travail or his ſoul, obtain the joy that was ſet before him, and be ſatisfied?—Would Zelotes ſhew himſelf a judicious divine, if he intimated, that theſe motives are incompatible and contrary?—May not a variety of motives ſweetly concur to the ſame end?

May

May you not, for example, relieve your indigent neighbour, out of fear to meet the inexorable rich man in hell?—out of pity for a fellow-creature in diſtreſs?—out of regard for him as a fellow-chriſtian?—out of a deſire to maintain a good conſcience and to keep the commandments?—out of gratitude, love and obedience to Chriſt?—that the worthy name by which we are called *Chriſtians*, may not be blaſphemed?—that your neighbour may be edified?—That you may ſhew your love to God? that you may declare your faith in Chriſt?—that you may lay up treaſure in heaven?—that, like a faithful ſteward, you may deliver up your accounts with joy?—that you may receive the *reward* of the inheritance?—that you may be juſtified by your *works as a believer* in the great day, &c?—May not all theſe motives, like the various ſteps of Jacob's myſterious ladder, perfectly agree together? And if a good work comes up for a memorial before God, winged with *all* theſe ſcriptural motives; is it not likely to be more acceptable, than one which aſcends ſupported only by one or two ſuch motives?

Zelotes frequently admits but of *two* cauſes of our ſalvation, and recommends but *one* motive of good works. The two cauſes of eternal ſalvation, which he generally confines himſelf to, are *Chriſt* and *Faith*: and what is moſt aſtoniſhing, ſolifidian as he is, he ſometimes gives up even *faith* itſelf: for if he reads that "*Faith* was imputed to Abraham for righteouſneſs," he tells you that *faith* is to be taken *objectively*, for Chriſt and his good works; which is juſt as reaſonable as if I ſaid, that when Sir Iſaac Newton ſpeaks of *the eye* and of *a teleſcope*, he intends that theſe words ſhould be taken *objectively*, and ſhould mean *the ſun* and *the moon!* Again: As Zelotes frequently admits but *one* cauſe of ſalvation, that is, Chriſt's Righteouſneſs: ſo he often admits but *one* motive of ſincere obedience, and that is, the Love of Chriſt, known by name. Hence he gives you to underſtand, that all the good

works of thoſe, who never heard of Chriſt, are nothing but *ſplendid ſins*. To avoid his miſtake, we need only admit a variety of cauſes and motives: and to ſteer clear of the error of Honeſtus, we need only to pay to the Redeemer the ſo juſtly-deſerved honour of being, in conjunction with his Father and Spirit, the *grand, original Cauſe*, and as he is the Lamb ſlain, the one *properly meritorious Cauſe* of our ſalvation; repreſenting a grateful love to him as the *nobleſt*, and moſt powerful motive to obedience, where the Chriſtian goſpel is preached. In following this reaſonable and catholic method, we diſcover the harmony of the Scriptures; we reconcile the oppoſite texts which fill the Scripture-Scales; and, far from giving room to infidels to ſay, that the Bible is full of *contradictions*, we ſhew the wonderful agreement of a variety of paſſages, which, upon the narrow plan of Zelotes and Honeſtus, are really *inconſiſtent*, if not altogether *contradictory*.

III. With reſpect to the two Goſpel Axioms and their baſis, Free-grace and Free-will, contrary as they *ſeem* to each other, they agree as well as a thouſand harmonious contraſts around us. If Zelotes conſiders the natural world in a favourable light, he will ſee nothing but *oppoſition* in *harmony*. Midnight darkneſs, when it is reconciled with the blaze of noon, crowns our hills with the mild, delightful light of the riſing or ſetting ſun.—When ſultry ſummers and frozen winters meet half way, they yield the flowers of the ſpring and the fruits of autumn.—If the warming beams of the ſun act in conjunction with cooling ſhowers, the earth opens her fruitful boſom, and crowns our fields with a plenteous harveſt.—Reflect upon your animal frame: how does it ſubſiſt? Is it not by a proper union of oppoſite things, *fluids* and *ſolids?* And by a juſt temperature of contrary things, *cold* and *heat?* Conſider your *whole* ſelf; are you not made of a thinking ſoul, and of an organized body? of *ſpirit* and *matter?* Thus, two things, which are exactly

exactly the reverſe of each other, by harmonizing together, form *Man*, who is the wonder of the natural world: juſt as the Son of God, united to the ſon of Mary, forms *Chriſt*, who is the wonder of the ſpiritual world.

I readily confeſs, that the connexion of the two goſpel-axioms, like that of matter and ſpirit, is a deep myſtery. But as it would be abſurd to infer, that man is an *imaginary* being, becauſe we cannot explain how thought and reaſon can be connected with fleſh and blood: So would it be unreaſonable to ſuppoſe, that the coalition of Free-grace with Free-will is a chimera in divinity, becauſe we cannot exactly deſcribe how they are coupled. We are however indebted to St. Paul for a moſt ſtriking emblem of the eſſential *oppoſition* and wonderful *union* that ſubſiſt between the two axioms, or (which comes to the ſame) between the *Redeemer* and the *redeemed*;—between *Free-grace* and *Free-will.*

If the true church is a myſtical body compoſed of all the ſouls, whoſe ſubmiſſive Free-will yields to Free grace, and exerts itſelf in due ſubordination to our loving Redeemer; does it not follow, that Free-grace exactly anſwers to Chriſt, and holy Free-will to God's holy Church? Now, ſays the Apoſtle, "The huſband is the head of the wife, even as Chriſt is the head of the Church:—Huſbands, love your wives as Chriſt loved the Church:—A man ſhall be joined to his wife, and they two ſhall be one fleſh. This is a great myſtery, but I ſpeak concerning *Chriſt* and the *Church*;" and upon the preceding obſervation, I take the liberty to add: This is a great myſtery, but I ſpeak concerning *Free-grace* and *Free-will.* If marriage is a divine inſtitution, honourable among all men, and typical of ſpiritual myſteries:—If Iſaiah ſays, "Thy Maker is thy Huſband:"—If Hoſea writes, "In that day, ſays Jehovah, thou ſhalt call me *Iſhi*; that is, My *Huſband*:"—If St. Paul ſays to the Corinthians, "I have eſpouſed you as a chaſte virgin to one *Huſ-*

band, even Chriſt :"—And if he tells the Romans, that they "are become dead to the law, that they ſhould be *married* to another, even to *him* who is raiſed from the dead, that they ſhould *bring forth fruit unto God :*"---If the ſacred writers, I ſay, frequently uſe that emblematic way of ſpeech, may I not reverently tread in their ſteps, and in the fear of God, warily run the parallel, between the conjugal tie and the myſtical union of Free-grace and Free-will? And,

1. If the huſband is the *Head* of the wife, as ſays St. Paul ; or her *Lord*, as St. Peter intimates ; is not Free-grace the *Head* and *Lord* of Free-will? Has it not the pre-eminence in all things?—2. If the bridegroom makes his addreſs to the bride firſt, without forcing or binding her with cords of *neceſſity* ; does not Free-grace alſo ſeek Free-will firſt, without forcing it, and chaining it down with neceſſitating Turkiſh decrees?—3. If the mutual, *unneceſſitated*, voluntary conſent of the *bridegroom* and of the *bride*, is the very eſſence of marriage ; may I not ſay, that the mutual, *unneceſſitated*, voluntary conſent of *Free-grace* and *Free-will* makes the marriage between Chriſt and the willing ſouls, whom St. John calls *The bride*, and *The Lamb's wife?*—4. The huſband owes no obedience to his wife, but the wife owes all reaſonable obedience to her huſband. And does not the parallel hold here alſo? Muſt not Free-will humbly and obediently ſubmit to Free-grace, as *Sarah* did to *Abraham*, calling him *Lord?*—5. The man is to give honour to his wife, as to the weaker veſſel ; and does not *Free-grace* do ſo to *Free-will*, its inferior? is not its condeſcending language, "Behold, I ſtand at the door and knock :—Open to me, my ſiſter, my love, &c." Yea, does not *Free-grace*, like St. Paul, become all things [but ſin and wantonneſs] to all men, that by any means it may gain the *Free-will* of ſome?—"If the unbelieving wife departs, let her depart," ſays St. Paul. And if unbelieving Free-will is bent upon eloping from Free-grace, may it not do it?

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Is it locked up as the Sultanas are in Turkey? Although incarnate Free-grace compaſſionately mourned over the obſtinate Free-will of the Jews, did it dragoon them into compliance? Was not its language, "I would, and ye would not?*—Thou haſt been weary of me, O Iſrael.—My people would none of me: ſo I gave them up to their own hearts luſt, and they walked in their own counſel;" doing, as a nation, what Judas was judicially permitted to do as an individual?—7. In caſe of adultery, is it not lawful for the huſband to put away his wife? And may not *Free-grace* repudiate *Free-will* for the ſame reaſon? When the Free-will of Judas had long carried on an adulterous commerce with Mammon; and when he refuſed to return; did not our Lord put him away; giving him a bill of divorce together with the fatal ſop? And far from detaining him by fulſome, Calvinian careſſes, did he not publicly ſay, "Woe to that man—What thou doeſt do quickly.—Remember Lot's wife?" 8. Can the huſband or the wife have children alone? Can *Free-grace* do *human* good works without *human Free will?* Did not our Lord ſpeak a ſelf-evident truth, when he declared, "Without *me*, *ye* can do nothing?" And did not St. Paul ſet his ſeal to it when he ſaid, "We are not ſufficient, *of ourſelves*, to think any thing [morally good] as

* Some Calviniſts have done this great truth juſtice, and among them the judicious Mr. Ryland of Northampton, who hath publiſhed an extract from Dr. Leng, Biſhop of Norwich, deſcriptive of the reſemblance that man bears to God. The firſt article of his extract runs thus. "The ſoul is an image of the *almighty power* of God. God has a power of *beginning* motion; ſo has the ſoul.—God's will acts with aſtoniſhing ſovereignty, and abſolute dominion and pleaſure, *where*, and *when*, and *how* he will:—The ſoul chuſes or refuſes, aſſents or rejects an object, with an amazing reſemblance to a God. Even devils, and the wicked, refuſe God with *ſovereign will* and a *moſt* free contempt."—Hence it appears, that to rob man of *free-agency*, under pretence of making *free-grace* all in all, is to deſtroy the firſt feature of God's image in his living picture, man.

of ourſelves; but our ſufficiency is *of God*:---Not I [alone or principally] but *the grace of God*, which was *with me?*" And, *morally* ſpeaking, what can Chriſt do as the huſband of the Church, without her concurrence? What, beſides atoning, inviting, pre-engaging, and drawing? Do we not read, that he *could not* do many works among the people of Nazareth, becauſe of *their* unbelief? And, for want of co-operation or concurrence in ſinners does he not complain, "I have laboured in vain: —I have ſpent my ſtrength for nought:—All the day long I ſtretched forth my hands and no man regarded?"—Laſtly: May I not obſerve, that, as the procreation of children is the moſt important conſequence of marriage; ſo the production of "the fruits of righteouſneſs, which are by Jeſus Chriſt," is the moſt important conſequence of the harmonious oppoſition of *Free-grace* and *Free-will*, when they are joined together in that evangelical marriage, which the ſcripture calls, "Faith working by love?"

Should Zelotes object here, that, "Some good people produce all the fruits of righteouſneſs, and do all the good works, which St. Paul expects from believers, though they ſay all manner of evil againſt *Free-will*, will hear of nothing but *Free-grace*, and perpetually decry their own good works;" I reply; That there are ſuch perſons, is granted: Nor are they leſs conſpicuous for their *unreaſonableneſs*, than for their *piety*. They may rank for conſiſtency with a woman, who is exceſſively fond of her huſband, and peeviſh with every body elſe, eſpecially with her own children.—Her conſtant language is, "My huſband is all in all in the houſe; he does every thing: I am abſolutely no body, I am worſe than any body, I am a monſter, I bring forth nothing but monſters: my beſt productions are dung, droſs, and filthy rags, &c. &c."—A friend of her huſband, tired to hear ſuch ſpeeches day by day, ventures to ſet her right by the following queſtions: "Pray, Madam, if your huſband is *all* in the houſe,

is he his own *wife?* If he does *all* that is done under your roof, did he get drunk the other day when your footman did ſo? Does he bear his own children and give them ſuck? If you are abſolutely no-body, who is the *mother* of the fine boy that hangs at your breaſt? And if he is a *mere* * *monſter*, why do you diſhonour your huſband by *fathering* a monſter upon him?"—While ſhe bluſhes and ſays, "I hate controverſy, I cannot bear carnal reaſonings, &c." I cloſe this parallel between *marriage*, and the evangelical union of *free-grace* and *free-will*, by ſome remarks, which, I hope, will reconcile Zelotes and Honeſtus to the harmonious oppoſition of the *ſeemingly* contrary doctrines of *grace* and *juſtice*, of *faith* and *works*, of *free grace* and *free-will*, which anſwer to the *two goſpel-axioms*, and are balanced in the *two ſcripture ſcales*.

Union without *oppoſition* is dull and inſipid. You are acquainted with the pleaſures of friendſhip: You would gladly go miles, to ſhake hands with an intimate friend; but why did you never feel any pleaſure in ſhaking your left-hand with your right, and in returning the friendly civility? Is it not becauſe the joining of your own hands would be expreſſive of an union without proper oppoſition;—of an union without ſufficient room

* Walking about my pariſh ſome years ago, I heard a collier's wife venting her bad humour upon ſomebody, whom ſhe called *Son of a b—ch*. I went into the houſe to make peace; and finding it was her own Son whom ſhe thus abuſed, I expoſtulated with her about the abſurdity of her language, ſo far as it offended *God*, and reflected upon *herſelf*. I might have added, that, if her child was *the Son of a b—ch*, he muſt alſo be *the Son of a d—g*; a circumſtance this, not leſs diſhonourable to her *huſband*, than to *herſelf*: but I really forgot this argument [*ad mulierem*] at that time. However I mention it here, in hopes that Zelotes, who, thro' voluntary humility calls his good works as many bad names as the woman did her ſon, will take the hint, and will no more reflect upon Chriſt by injudiciouſly loading the productions of his free-grace with antinomian abuſe.

to display the natural endearments of *our free-will* in *harmony with another?* For what I have all along called *Free-grace*, is nothing but God's gracious *Free-will*, to which the obedient *Free-will* of believers humbly submits itself. Why can you have no satisfaction in going to the fire, when a fever enflames your blood; or in drinking a cooling draught, when you are benumbed with cold? Is it not because in either case the pleasure ceases; or rather becomes pain, for want of proper opposition?

Is not *opposition without union*, the very ground of infernal woe? When *opposition* amounts to downright *contrariety*, does it not end in fierce destructive discord? And does not this discord produce the horrid concert which our Lord describes by weeping, wailing, and gnashing of teeth, the genuine expressions of sorrow, anguish, and despair? On the other hand, is not *opposition in union*, the very soul of celestial joys? And should I take too much liberty with the deep things of God, if I ventured upon the following query? Is it not from the eternal, mysterious, ineffable *opposition* of *Father* and *Son*, in eternal, mysterious, ineffable *union* with each other, that the eternal love and joy of the *Spirit* proceeds to accomplish the mystery of the divine *unity*, and form the very *heaven* of heaven?

But if that question appears too bold, or too deep, I drop it, and, keeping within *earthly* bounds, I ask, Does not experience convince us, that the most perfect concerts are those, in which a number of instruments, *soft* as the flute, and *strong* as the bassoon, high-sounding as the clarion, and *deep* toned as the kettle-drum, properly agree with *tenor*, *counter-tenor*, *bass*, and *treble* voices? Is it not *then*, that the combined effects of slow and quick vibrations, high and low notes, sharp and flat tones, solemn and cheerful accents; grave and shrill, melting and rousing, gentle and terrible sounds, by their harmonizing oppositions, alternately brace and dilate

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our auditory nerves; or delightfully ſooth and alarm, lull and raviſh, our muſical powers?—Such, and far more glorious, is the *Goſpel Concert* of *free-grace* and *free-will*:—A ſweetly-awful concert this, in which prohibitions and commands, cautions and exhortations, alluring promiſes, and fearful threatenings, gentle offers of mercy, and terrible denunciations of vengeance, have all their proper places.

Now man is brought down to the gates of hell as a rebellious worm; and now [by a proper tranſition] he is exalted to the heaven of heavens, as the friend of God.—Now Chriſt hangs on an ignominious croſs; and now he fills the everlaſting throne:—One day as a *Saviour* and a *Prophet*, he gives grace, he offers glory; he calls, he intreats, he weeps, he bleeds, he dies; another day, as a *Rewarder* and a *King*, he revives and triumphs; he abſolves or condemns; he opens and ſhuts both hell and heaven. The treble in this doctrinal concert, appears *enthuſiaſtic jar* to prejudiced Honeſtus; and the baſs paſſes for *heretical diſcord* with heated Zelotes: but an unbiaſſed Proteſtant knows the joyful ſound of Free-grace, the ſolemn ſound of Free-will, and the alarming ſound of Juſt-wrath; and admitting each in his concert he makes ſcriptural melody to his *Prieſt* and *Lawgiver*,—to his *Redeemer* and his *Judge*. As for the *merry tune* of antinomian *free-grace*, mixed with the *reprobating roar* of calvinian *free-wrath*, it grates upon him, it grieves his ſoul, it diffuſes chilline ſs through his veins, it carries horror to his very heart.

Whilſt a Divine combines evangelically, and uſes properly the two goſpel-axioms, you may compare him to a muſician, who ſkilfully tunes, and wiſely uſes all the ſtrings of his inſtrument. But when Zelotes and Honeſtus diſcard one of the evangelical axioms, they reſemble a Harper who peeviſhly cuts half the ſtrings of his harp, and ridiculouſly confines himſelf to uſing only the other half. Or, to return to the ſcriptural ſimile of a *marriage*: When,

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an unprejudiced evangeliſt ſolemnizes the doctrinal marriage which I contend for, he pays a proper regard to the Bridegroom and the Bride: he conſiders both Free-grace and Free-will. Therefore, when he ſees Honeſtus perform all the ceremony with Free-will only, he is as much ſurprized, as if he ſaw a Clergyman take a gold ring from the right hand of a woman, put it on the fourth finger of her left hand, and gravely try to marry her to herſelf. And when he ſees Zelotes tranſact all the buſineſs with Free-grace alone, he is not leſs aſtoniſhed than if he ſaw a Miniſter take a ſingle man's right hand, put it into his left hand, and render himſelf ridiculous by pronouncing over him a ſolemn nuptial bleſſing.

If Zelotes is ſtill afraid, that upon the plan of an evangelical marriage between Free-grace and Free-will, the tranſcendent dignity of God's grace is not properly ſecured; and that *human agency* will abſolutely claim the incommunicable honours due to *divine favour*; I ſhall guard the preceding pages by ſome remarks, which will, I hope, remove Zelotes's groundleſs fears, and give Honeſtus a ſeaſonable caution.

GOD's gracious diſpenſations towards *Man*, or [which comes to the ſame] the dealings of *Free-grace* with *Free-will*, are frequently repreſented in Scripture under the emblem of *gracious covenants*. Now Covenants, which are made between the Creator and his Creatures; between the Supreme Being, who is abſolutely independent, becauſe he wants nothing; and inferior Beings, who are entirely dependent upon him, becauſe they want all things; ſuch *gracious covenants*, I ſay, always imply a matchleſs condeſcenſion on the part of the Creator, and an inconceivable obligation on the part of his Creatures. Therefore, according to the doctrine enforced in theſe ſheets, Free-grace, which ſhines by its own eternal luſtre, without receiving any thing from Free-will, can never, in point of dignity, be confounded with Free-will; becauſe Free-will bor-

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rows all its power and excellence from Free-grace; juſt as the moon borrows all her light and glory from the Sun.

We infer therefore, that, as the Moon acts in conjunction with, and due ſubordination to the Sun in the *natural* world, without ſupplanting or rivalling the Sun; ſo Free-will may act in conjunction with, and due ſubordination to Free-grace in the *ſpiritual* world, without rivalling, much more without ſupplanting Free-grace. And hence it appears, that Zelotes's fears, leſt our doctrine ſhould pour contempt on the glory of Free-grace, are as groundleſs, as the panic of the ancient Perſians, who when they ſaw the moon paſſing between the earth and the ſun, imagined that the great luminaries which rule the day and the night, were actually fighting for the maſtery: and abſurdly dreaded, that the ſtrife would end in the total extinction of the ſolar light.

Ezekiel [chap. xvi.] gives us an account of the glory to which God advanced the Jewiſh Church. From a ſtate of the greateſt meanneſs and pollution, he raiſed her to the dignity and ſplendor deſcribed in theſe words: "I waſhed away the blood from thee.—I covered thy nakedneſs.—Yea, I ſware unto thee, and entered into a [marriage] covenant with thee, ſaith the Lord God; and thou becameſt mine. —I clothed thee alſo with embroidered work; I decked thee with ornaments: Thou waſt exceeding beautiful: thou didſt proſper into a kingdom: and thy renown went forth among the heathen for thy beauty! for it was perfect through the comelineſs which I had put upon thee, ſaith the Lord." However, the Jewiſh church [ſuch is the power of free-will!] abuſed theſe glorious favours, as appears from the next words; "Thou didſt truſt in thine own beauty, and playedſt the harlot, ſaith the Lord God." But, does this adulterous ingratitude of the Jews, diſprove the truth of Ezekiel's doctrine, any more than the adultery of Bathſheba, diſproved her being once Uriah's lawful wife? And can any conſequence

ſequence be charged upon the doctrine of the evangelical marriage maintained in theſe ſheets, which is not equally chargeable upon the above-mentioned doctrine of the prophet?

We grant that Free-will too frequently forgets its place, as too many perſons of the inferior and weaker ſex forget theirs, notwithſtanding their ſolemn promiſe of dutiful obedience till death: But does this ſhew, either that the union of indulgent Free-grace and dutiful Free-will, is an heretical fancy: or that Free-will is really equal to Free-grace? If imperious Free-will riſes againſt Free-grace, and acts the part of a Jezebel, is not Free-grace ſtrong enough to reduce it by proper methods, or wiſe enough to give it a bill of divorcement, if *ſuch* methods prove ineffectual? Does Zelotes act a becoming part when he ſo interferes between Free-grace and Free-will, as to turn the latter out of the Church, under pretence of ſiding with the former? Has he any more right to it, than I have to turn Queen Charlotte out of England, under pretence that bloody Mary uſed her royal authority?

Why does Zelotes ſtumble at the doctrine of the evangelical marriage which I prove? And why is Lorenzo offended at the myſtery of Chriſt's incarnation? Is it not becauſe they overlook the noble original of Free-will? If you trace the free-willing ſoul back to its eternal Source, you will find that it proceeds from Him, who breathed into the noſtrils of Adam the breath of life, that man might become a living ſoul. And where is the abſurdity of aſſerting, that God does reſorb (if I may uſe the expreſſion) his own living, eternal breath? And that, by means of the myſteries, which we call *redemption* and *ſanctification*, he re-unites himſelf to that very ſpirit, which came from him, to that very ſoul, which he breathed into the earthly Adam? If man's dignity before the Fall was ſuch, that when St. Luke declares our Lord's human generation, and comes to the higheſt round of the genealogical ladder,

ladder, he is not afraid to ſay, that Chriſt was, "The Son of Adam, &c. who was the Son of God," Luke i. 38. Where is the abſurdity of ſuppoſing, that God in Chriſt kindly receives his Son again, when that ſon returns to him like the free-willing penitent prodigal?

Nor need Free-will be proud of this unſpeakable honour: for, not to mention its *creation*, for which it is entirely indebted to Free-grace, does it not owe to divine favour, all the bleſſings of Redemption? If Free-grace ſhould ſay to Free-will, "When I paſſed by thee, and ſaw thee polluted in thy own blood, I ſaid unto thee, Live;" would not believing Free-will inſtantly bow to the duſt, and thankfully acknowledge the *undeſerved mercy?* Why then ſhould Zelotes think, that Free-will will infallibly forget its place, if it is raiſed to the honour of an evangelical, conjugal union with Free-grace?—If a prince raiſed a filthy, condemned, dead ſhepherdeſs, from the dunghill, the dungeon, and the grave; graciouſly advancing her to princely honours, and a ſeat at his feet, or by his ſide; does it follow, that *ſhe* would *neceſſarily* forget her former baſeneſs? Or that *his* condeſcenſion would *unavoidably* rob him of his native ſuperiority? For my part, when I hear St. John ſay, "Behold what manner of love the Father hath beſtowed upon us, that we, [who ſubmit our Free-will to Free-grace] ſhould be called the ſons of God;—the wife of the Lamb," &c. far from being tempted to forget my wretchedneſs, I am excited to fear the Lord and his goodneſs, and encouraged to perfect holineſs in that fear: For every man who hath this faith, and hope, purifieth himſelf even as God is pure: So far is he from *neceſſarily* walking in pride, as a vain-glorious phariſee; or from exalting himſelf, as a ſelf-deified anti-chriſt! Beſides, to all eternity, the glaring truth maintained by the apoſtle, will abaſe Free-will, and ſecure the tranſcendent dignity of Free-grace: What haſt thou, which thou haſt not, more or leſs directly, received of *free*, creating, preſerving, redeeming,

deeming, ſanctifying, or rewarding *Grace?* Who hath *firſt* given to it, and it ſhall be recompenſed to him again? For of him, i. e. of God, the bottomleſs and ſhoreleſs ocean of Free-grace, and through him, and to him, are all [good] things; to whom be glory for ever. Amen!

SECTION XXV.

The Author ſums up the oppoſite errors of Zelotes and Honeſtus, whom he invites to a ſpeedy Reconciliation. To bring them to it, he urges ſtrong and ſoft motives; and, after giving them ſome directions and encouragements, he concludes by apologizing for his plainneſs of ſpeech, by acknowledging his great inferiority to the two reconciled Rivals, and by expreſſing a ſincere reſpect for their perſons, and a humble wiſh for his own.

IF Honeſtus is not averſe to the rational and ſcriptural terms of peace propoſed in the preceding pages, and if I have removed the objections which Zelotes makes againſt theſe terms, what remains for me to do, but to preſs them both to be inſtantly reconciled. To this end, I ſhall once more urge upon them two powerful motives, the one taken from the unſpeakable miſchief done by their unreaſonable diviſion, and the other from the advantage and comfort which their ſcriptural agreement will produce.

Permit me, Zelotes, to begin with the miſchief which *you* do, through your oppoſition to the moral truths maintained by Honeſtus. If Reaſon and Scripture breathe through the preceding pages, is it not evident, that, under pretence of exalting *Free-grace*, which is the *firſt* weight of the Sanctuary, you throw away the *ſecond* weight, which is the *free-will offering* of ſincere obedience; conſtantly refuſing it the place of a *weight* before God, when the children of men are weighed for eternal life or

eternal

eternal death, in the awful, deciſive balance of *Election* and *Reprobation?* Does it not neceſſarily follow from thence, that the *perſonal election* of ſome men to eternal ſalvation, is merely of *unſcriptural Free-grace*; while the *perſonal reprobation* of others from grace and glory, is entirely of *tyrannical Free-wrath?* Is not this the language of your doctrine? "There is, for the elect, but *one* weight, bearing the ſtamp of heaven and everlaſting love; namely, *The finiſhed work of Chriſt*, which is abſolutely and irreſiſtibly thrown into the ſcale of all who are predeſtinated to eternal life: and this golden weight is ſo heavy, that, without any of their good works, it will *unavoidably* turn the ſcale for their eternal ſalvation. And, on the other hand, there is, for the reprobates, but *one* weight, bearing the ſtamp of hell and everlaſting wrath, namely, the *finiſhed work of Adam*, which is abſolutely and irreſiſtibly thrown into the ſcale of all that are predeſtinated to eternal death: And this leaden weight is ſo heavy, that let them endeavour ever ſo much to riſe to heavenly joys, it will *neceſſarily* ſink them into eternal woe." Thus you turn the goſpel into a Calvinian farago; whereas, if you divided the truth aright, you would do both goſpel-axioms juſtice; aſſerting, that, although the *initial* Salvation of ſinners, is of Free-grace alone; yet the *eternal* Salvation of *adult* believers, which is *judicially*, as well as *graciouſly*, beſtowed upon them by way of *reward*, is both of Free-grace and of rectified Free-will;—both of Faith, and of its voluntary Works;—both of Chriſt living, dying, and riſing again for us; and of believers graciouſly aſſiſted [not deſpotically neceſſitated] to perſevere in the obedience of faith.

The miſchief does not ſtop here: To make way for your error, you frequently repreſent the ſecond Scripture-ſcale, with the paſſages which it contains, as phariſaical or Moſaical *Legality*; diſtreſſing the minds of the ſimple by your unſcriptural refinements, and hardening the *Nicolaitans*,—the prac-

tical Antinomians in their contempt of morality and ſincere obedience. I do you juſtice, Zelotes; I confeſs, that, like Chriſt, you *hate their deeds*; but alas! like anti-chriſt, you love, you dearly love their ſpurious doctrines of grace; and this inconſiſtency involves you in perpetual difficulties, and glaring contradictions. One moment your ſolifidianiſm makes you extol their *immoral* principles: the next moment your exemplary piety makes you exclaim againſt their conſiſtent,—*immoral* practices. One hour you aſſure them, that our eternal juſtification *entirely* depends upon God's abſolute predeſtination, and upon the ſalvation completely finiſhed by Chriſt for us: you openly declare, that, from firſt to laſt, our works have abſolutely no hand in the buſineſs of ſalvation; and you ſlyly inſinuate, that a fallen believer is as much a child of God, when he puts his bottle to his neighbour to make him drunk, or when he commits adultery and premeditated murder; as when he deeply repents, and bears fruit meet for repentance. The next hour, indeed, you are aſhamed of ſuch bare-faced Antinomianiſm. To mend the matter, you contradict yourſelf, you play the Arminian, and aſſert, that all drunkards, adulterers, and murderers, are unbelievers; and that all ſuch ſinners are in the high road to hell. Thus you alternately encourage and chide, flatter and correct your *Nicolaitan* converts; but one careſs does them more harm than twenty ſtripes do them good. Nor need they fear either ſtripes or wounds; for inſtead of the precious balm of *Gilead*, you have ſubſtituted the cheap balm of *Geneva*:—A dangerous ſalve this, which ſlightly heals, and too often imperceptibly poiſons a wounded conſcience. With this application they ſoon cure themſelves: One ſingle doſe of *unconditional* election to eternal life, of *inamiſſible, complete* juſtification, merely by the good works of another, or of "ſalvation finiſhed in the full extent of the word," without any of our outward performances, makes them

them as hearty and cheerful as any *Laodiceans* ever were.

When they hear your *Arminian* pleas for undefiled religion, they wonder at your *legality*. If *you* will be inconſiſtent, *they* will not: They are determined to be all of a piece. You have inſpired them with ſovereign contempt for the *preceptive*, *remunerative*, and *vindictive* part of the goſpel: Nay, you have taught them to abhor it, as the dreadful hereſy of the Arminians, Pelagians, Phariſees, and Free-willers. And thus you have inadvertently paved, and pointed out the way to the *Antinomian* city of refuge. Thither they have fled, by your direction, and having laid hold on the falſe hope which you have ſet before them, they now ſtand completely deceived in *ſelf-imputed*, and *non-imparted* righteouſneſs. It is true, that you attack them there, from time to time; aſhamed of the genuine conſequence of your partial goſpel, you call St. James to your aſſiſtance, and erect a Weſleian battery to demoliſh their ſolifidian ramparts: But alas! you have long ſince taught them to nail up all the pieces of evangelical ordnance; and when you point them againſt their towers, they do but ſmile at your inconſiſtency. Looking upon you as one who is not leſs entangled in the *law*, than riſen Lazarus was in his *grave-clothes*, they heartily pray, that you may be delivered from the remains of Moſes's vail, and ſee into the privileges of believers, as clearly as they do: And when they have briſkly fired back your own ſhots, *Legality! Legality!* they ſit down behind the walls which you take ſo much pains to repair, I mean the walls of myſtical *Geneva*; ſinging there a ſolifidian *Requiem* to themſelves, and ſometimes a triumphal *Te Deum* to one another.

Happy would it be for you, Zelotes, and for the Church of God, if the miſchief done by your modern goſpel were confined to the *immoral* fraternity of the *Nicolaitans*. But alas! it produces the worſt effect upon the *Moraliſts* alſo. Honeſtus and his

admirers ſee you extol Free-grace in ſo unguarded a manner, as to demoliſh Free-will, and unfurl the banner of Free-wrath. They hear you talk in ſuch a ſtrain, of a *day of God's power*, in which the elect are *irreſiſtibly* converted, as to make ſinners forget, that NOW *is the day of ſalvation*, and the time to uſe *one* or *two talents*, till the Lord comes with more. Perhaps alſo Honeſtus meets with a ſoul frightened almoſt to diſtraction, by the doctrine of *abſolute reprobation*, which always dogs your favourite doctrine of *Calvinian election*.—To complete the miſchief, you drop ſome deadly hints about the *harmleſſneſs* of ſin; or, what is ſtill worſe, about its *profitableneſs* and ſanctifying influence with reſpect to believers. Neither height nor depth of iniquity ſhall ſeparate them from the love of God. Nay, the moſt grievous falls,—falls into adultery and murder, ſhall be ſo over-ruled, as infallibly to drive them nearer to Chriſt, and of conſequence to make them riſe higher, and ſing louder in heaven. This ſolifidian goſpel ſhocks Honeſtus. His moral breaſt ſwells againſt it with juſt indignation; and ſuppoſing that the doctrine of Free-grace [of which you call yourſelf the defender] is neceſſarily connected with ſuch looſe principles, he is tempted to give it up, and begins perhaps to ſuſpect that religious experiences are only the workings of a melancholy blood, or the conceits of enthuſiaſtic brains. This, Zelotes, and more, is the miſchief you inadvertently do by your warm oppoſition to the doctrines of *Juſtice*, which ſupport the *ſecond* goſpel-axiom, and are inſeparable from the Scripture-doctrines of *Grace*.

And you, Honeſtus, if you lay aſide the *firſt* weight of the Sanctuary, are you leſs guilty than Zelotes? When you ſay little or nothing of the Fall in Adam, of our recovery by Chriſt, and of our need of a living, victorious faith; and when, under the plauſible pretence of aſſerting our *moral agency*, and pleading for *ſincere obedience*, you keep out of ſight the unſearchable riches of Chriſt, the wonderful.

wonderful efficacy of his atoning Blood, and the encouraging doctrine of Free-grace; do you not inadvertently confirm deiſtical moraliſts in their deſtructive notions, that ſcraps of moral honeſty will anſwer the end of exalted piety, and of renovating faith? And do you not increaſe the prejudices of Zelotes; making him believe by your ſparing uſe of the *firſt* goſpel-axiom, that all who repreſent *morality* and *good works* as an indiſpenſable part of Chriſt's goſpel, are ſecret enemies to *Free-grace*, and ſtiff maintainers of phariſaic errors?

O Zelotes, O Honeſtus, what have ye done? what are ye ſtill doing? Alas! ye drive one another farther and farther from the complete truth as it is in Jeſus. In your unreaſonable contentions, ye break the harmony of the goſpel;—ye deſtroy the Scripture Scales;—ye tear in two the Book of Life, and run away with a mangled part, which ye fondly take for the whole. Ye crucify Chriſt doctrinally: Honeſtus pierces his right hand, while Zelotes tranſfixes the left: both pleading, as the ſcribes and phariſees did, that ye only crucify a deceiver of the people.

A ſkilful phyſician by prudently mixing two contrary drugs, may ſo temper their effect, as to compound an excellent medicine. Thus thoſe ingredients, which, if they were given alone, would perhaps kill his patients, by being adminiſtered together, operate in corrective, qualifying conjunction, and prove highly conducive to health. Happy would it be for your ſpiritual patients, if ye imitated his ſkill, by evangelically combining the gracious promiſes, and the holy precepts, which ſupport the two goſpel-axioms. But alas! ye do juſt the reverſe, when ye indiſcriminately adminiſter only the truths of the *firſt* or of the *ſecond* axiom. Thus, inſtead of curing your patients, ye ſour their minds; Honeſtus, with the poiſonous leaven of the *phariſees*; and Zelotes with the killing leaven of the *antinomians*.

The

The practice of thouſands ſhew what dangerous touches ye have, by theſe means, given to their principles: For, your admirers, O Zelotes, are encouraged ſo to depend upon Free-grace, as not vigorouſly to exert the powers of Free-will. And it is well if ſome of them do not lie down in ſtupid dejection, *idly* waiting for an over-bearing *impetus* of divine grace, which, you inſinuate, is to do all for us, without us; while others cheerfully riſe up to play, in conſequence of the Laodicean eaſe, which naturally flows from the doctrine of ſalvation calviniſtically finiſhed. On the other hand, your hearers, O Honeſtus, are ſo taught to depend upon their beſt endeavours, and the faithful exertion of their free-will, that many of them ſee no occaſion ardently to implore the help of Free-grace, as fickle, impotent, blind, guilty, hell-deſerving ſinners ought to do. Truſting to what THEY WILL DO *to-morrow*, they neglect and grieve the Spirit, which is ready to help their infirmities *to-day*. And it is to be feared, that many of them play the dangerous game of *procraſtination* till the ſun of righteouſneſs ſets with reſpect to them,—till all their oil is burned, and their lamps going out with a bad ſmell, leave them in the dreadful night when no man can work.

Who can tell the miſchief which ye have already done by your mangled goſpels? It will be known in the great day. But ſuppoſe ye had only cauſed the miſcarriage of *one ſoul*, would not this be matter of unſpeakable grief? If ye would eſteem it a misfortune to have occaſioned the loſs of your neighbour's *horſe*; think, O think how ſad a thing it muſt be, to have cauſed, tho' undeſignedly, the deſtruction of his *ſoul*. The loſs of the cattle upon a thouſand hills can be repaired; but if a man ſhould gain the whole world, and thro' your wrong directions loſe his own ſoul; what will he, what will *you* give in exchange for his ſoul?

In the multitude of thoſe, whoſe ſalvation is thus endangered, I ſee Lorenzo,—ſenſible, thoughtful, learned

learned Lorenzo: His caſe is truly deplorable, and a particular attention to it may convince you of the fatal tendency of a goſpel which wants almoſt one half of its proper weight. Altho' the dogmatical aſſertions of a Preacher, if they are ſupported by the charms of a mellifluous eloquence, or the violence of a boiſterous oratory, prevail with many; yet not with all. For while ſome greedily drink in the very dregs of error, through the weakneſs of their mind, the moveableneſs of their paſſions, and the credulity which accompanies ſuperſtitious ignorance; others are tempted to doubt of the plaineſt truths, through the nicety of a keen wit, the refinements of a polite education, and the ſcrupulouſneſs of a ſceptical underſtanding. Lorenzo is one of this number. He is determined not to pin his faith upon any man's ſleeve. And he ſets out in ſearch of religious truth, with this juſt principle, That religion may *improve*, but can never *oppoſe* good ſenſe and good morals. In this diſpoſition Lorenzo hears Zelotes; and when Zelotes begins to play upon his numerous audience with his rhetorical artillery, Lorenzo examines if the cannon of his eloquence is loaded with a proper ball:—If the ſolidity of his arguments anſwers to the poſitiveneſs, loudneſs, or pathos of his delivery. Zelotes, not ſatisfied to preach *only* the doctrine contained in the *firſt* Scripture-ſcale, takes upon himſelf warmly to decry the doctrine contained in the *ſecond*; and *at times* he even explodes morality; *unguardedly* repreſenting it as the cleaner way to hell. If this is the goſpel, ſays Lorenzo, I muſt ever remain an unbeliever; for I cannot ſwallow down a cluſter of inconſiſtencies, whence the poiſon of immorality viſibly diſtils.

He hears you next, Honeſtus; and he admires the rational manner in which you prove man's Free-agency, and point out the delightful path of virtue; but alas! you mention neither our natural impotence, nor the help which *free*, redeeming *grace*, has laid on Chriſt for helpleſs ſinners. As this doctrine is

not

not repugnant to the light of reaſon, Lorenzo prefers it to the ſolifidian ſcheme of Zelotes. Thus reaſon ſtands him in ſteadof Chriſt, Free-will inſtead of Free-grace, and ſome external acts of benevolence, inſtead of the Faith which renews the heart. And upon the ſame leg of this outward morality he hops along in the ways of virtue, till a violent temptation puſhes him into ſome groſs immorality. His wounded conſcience begins then to want eaſe and a cure; but he knows not where to ſeek it. Honeſtus ſeldom points him clearly to the Saviour's Blood; and when Zelotes does it, he too often defiles the ſacred fountain with unſcriptural refinements and immoral abſurdities, artfully wrapped up in Scripture-phraſes. Hence it is, that Lorenzo does not ſee the remedy, or that he turns from it with contempt. Nor would I wonder if [while each of you thus keeps from him one of the keys of chriſtian knowledge] he remained a ſtranger to the goſpel, and begin to ſuſpect that the Bible is a mere jumble of legends and inconſiſtencies,—an apple of diſcord thrown among men by crafty prieſts, and artful politicians, to awe the vulgar, and divert the thoughts of the inquiſitive. In theſe critical circumſtances he meets with Hume and Voltaire, whom he prefers to you both; and, renouncing equally *Free-grace* and *Free-will*, he flies for ſhelter to open *infidelity*, and avowed *fataliſm*. There numbers follow him daily: And there your refinements, O Zelotes, and your errors, O Honeſtus, will probably drive the next generation, if ye continue to ſap the foundation of the goſpel-axioms. For the goſpel can no more ſtand long upon one of its pillars, than ye can ſtand long upon one of your legs. Chriſtianity without *faith*, or without *works*, is like a ſun without *light*, or without *heat*. Such chriſtianity is as different from primitive chriſtianity, as ſuch a ſun is different from the bright luminary, at whoſe approach darkneſs flies, and winters retire.

Nor

Nor are Lorenzo and his deiſtical friends, hurt alone, by your doctrinal miſtakes: Ye, yourſelves, probably feel the bad effects of your parting the goſpel-axioms. It is hardly poſſible, that ye ſhould take off the fore-wheels, or the hind-wheels of the goſpel-chariot, without retarding your own progreſs towards the new Jeruſalem. To ſay nothing of your ſpiritual experiences, may I not enquire, if Honeſtus, after all his diſcourſes on morality and charity, might not, in ſome inſtances, be a little more moral, or more extenſively charitable, if not to the bodies, at leaſt to the ſouls of his neighbours? And may I not aſk Zelotes, if after all his encomiums upon Free-grace, he might not be a little more averſe to narrowneſs of ſpirit, unſcriptural poſitiveneſs, and ſelf-electing partiality;—a little leſs inclined to raſh judging, contempt of his opponents, and free-wrath?

Should ye find, after cloſe examination, that theſe are the miſchievous conſequences of your variance; and ſhould ye deſire to prevent them, ye need only go half way to meet and embrace each other. You, Zelotes, receive the important truth which Honeſtus defends, and in ſubordination to Chriſt and Free-grace, preach Free-will, without which there can be no acceptable obedience. And you, Honeſtus, eſpouſe the delightful truth recommended by Zelotes. Preach Free-grace, without which Free-will can never be productive of ſincere morality. So ſhall you vindicate morality and free-will with leſs offence to Zelotes, and with more ſucceſs among your own admirers. In a word, inſtead of parting the two goſpel-axioms, and filling the church with Gnoſtics or Formaliſts,—with antinomian believers, or faithleſs workers;—inſtead of tearing our Prieſt aſunder from our King, and making Chriſtianity a laughing ſtock for infidels by your perpetual diviſions, admit the uſe of the Scripture-Scales;—contend for the faith once delivered to the ſaints; and, dropping your unreaſonable, unſcriptural objections againſt each other, ſeek hand in hand

Fulſome,

Fulſome, the groſs antinomian, and Lorenzo, the immoral moraliſt; earneſtly ſeek theſe loſt ſheep, which ye have inadvertently driven from the good Shepherd, and which now wander upon the dark mountains of immorality and ſcepticiſm. They may be brought back. They are not yet devoured by the roaring lion. If you will reclaim them, you, Honeſtus, calm the agitated breaſt of Lorenzo, and ſtrengthen his feeble knees, by all the reviving, exhilerating truths of the firſt goſpel-axiom. And you, Zelotes, inſtead of frightening him from theſe truths by adulterating the genuine doctrine of Free-grace with looſe, ſolifidian tenets: or by ſlily dropping into the cup of ſalvation which you offer him, poiſonous drops of *Free-wrath*, *Calvinian Reprobation*, and *neceſſary Damnation*; recommend yourſelf to his reaſon and conſcience by all the moral truths, which ſpring from the fitneſs of things, and the ſecond goſpel-axiom. With regard to Fulſome, remember, O Zelotes, that you are commanded to feed the fat with judgment, and that Chriſt himſelf fed the antient Laodiceans with that convenient food. Give therefore to this modern Laodicean, *chiefly*, the goſpel-truths which fill the ſecond goſpel-ſcale. But give them him in *full* weight. Let him have good meaſure, preſſed down and running over into his antinomian boſom, till he hold the truth in unrighteouſneſs no more. And that he may receive the *whole* truth as it is in Jeſus, be you perſuaded, Honeſtus, to ſecond Zelotes. Enforce your moral perſuaſions upon Fulſome, by all the weighty, evangelical arguments, which the firſt axiom ſuggeſts. So ſhall you break the force of his prejudices. He will ſee that *ſincere obedience* is inſeparable from *true faith*; and being taught by happy experience, he will ſoon acknowledge, that the doctrine of Free-will is as conſiſtent with the doctrine of Free-grace, as the free-returning of our breath is conſiſtent with the free-drawing of it. Thus ye will both happily concur in converting thoſe whom ye have inadvertently perverted.

While,

While, like faithful diſpenſers of goſpel-truths, ye weigh in this manner to every one his portion of phyſic or of food, in due ſeaſon, and in proper ſcales; our Lord, by lifting upon you the light of his pleaſed countenance, will make you ſenſible, that in ſpirituals as well as in temporals, "A falſe balance is an abomination to him; but a juſt weight is his delight." Your honeſty may indeed offend many of your admirers, and make you loſe your popularity: but prefer the teſtimony of a good conſcience to popular applauſe; and the witneſs of God's Spirit to the praiſe of party-men. Nor be afraid to ſhare the fate of our great Prophet, and of his blunt fore-runner, who by firmly ſtanding to the goſpel-axioms, loſt their immenſe congregations and their lives. Chriſt fell a ſacrifice, not only to divine juſtice, but alſo to Caiaphas's phariſaic rage againſt the truths contained in the firſt Scale: and John the Baptiſt had the honour of being beheaded, for bearing his bold teſtimony againſt the antinomianiſm of a profeſſing Prince, who obſerved him, heard him gladly, and did many things. O Honeſtus, O Zelotes, think it an honour to tread in the ſteps of theſe two martyred champions of Truth. Let them revive, and preach again in you. Shrink not at the thought of the phariſaic contempt, and of the antinomian abuſe, which await you, if you are determined to preach both the *anti-phariſaic*, and the *anti-ſolifidian* part of the goſpel. On the contrary, be ambitious to ſuffer ſomething for him, who calls himſelf *the Truth*;—for him, who ſuffered ſo much for you, and who, for the joy of your ſalvation which was ſet before him, deſpiſed the ſhame, endured the croſs, and now ſits at God's right hand, ready to reward your faithfulneſs with a crown of righteouſneſs, life, and glory.

Ye ſhould wade to that triple crown through floods of perſecution, and rivers of blood, if it were neceſſary. But God may not call you to ſuffer for your faithfulneſs. And if he does, he will reward you, even in this life, with a double portion

of peace and love. While the demon of diſcord ſows the tares of diviſion, and blows up the coals which bigotry has kindled, ye ſhall inherit the beatitude of peace-makers. The peace of God which paſſes all underſtanding, ſhall reſt upon you, as it does upon all the ſons of peace. And the delightful tranquility reſtored to the Church, ſhall flow back into your own ſouls, and be extended as a river to your families, and neighbourhood, which your oppoſite extremes have perhaps diſtracted.

What a glorious proſpect riſes before my exulting imagination! A holy, catholic church! A church, where the communion of ſaints, the forgiveneſs of ſins, and the foretaſte of eternal life, are conſtantly enjoyed: Where ſwords are beat into reaping-hooks; and where ſhouts for controverſial engagements, are turned into ſongs of brotherly love! To whom, next to God, are we obliged for this wonderful change? It is to you, Zelotes, whoſe intemperate zeal is now rectified by the judicious ſolidity of Honeſtus; and to you, Honeſtus, whoſe phlegmatic religion is now corrected by the fervour of Zelotes. Henceforth inſtead of contending with each other, ye amicably bear together the ark of the Lord. While ye triumphantly ſuſtain the ſacred load, and while chriſtian pſalmiſts joyfully ſing, "Behold, how good and pleaſant a thing it is for brethren to dwell together in unity; union is the refreſhing dew which falls upon the hill of Sion, where the Lord promiſed his bleſſing, and life for evermore."—While they ſing this, I ſay, the thouſands of Iſrael paſs the waters of ſtrife, and take poſſeſſion of the land of Canaan, the ſpiritual kingdom of God. Their happineſs is almoſt paradiſaical: "The multitude of them that believe, are of one heart and of one ſoul: They continue ſtedfaſtly in the Apoſtles' doctrine and fellowſhip, in breaking bread, and in prayers. They eat their meat with gladneſs and ſingleneſs of heart: neither ſay any of them, that ought of the things which he poſſeſſes are his own; for they have all things common:

mon: They are perfected in one:" Truth has caſt them into the mould of love. Their hearts and their language are no more divided. "They think and ſpeak the ſame." In a word, Babel is no more, and the new Jeruſalem comes down from heaven.

O Zelotes, O Honeſtus, ſhould this pleaſing proſpect vaniſh away as the colours of the rainbow, will ye ſtill make Lorenzo think, that the Acts of the Apoſtles are a religious novel? And the Chriſtian harmony there deſcribed a deluſive dream? O God of peace, truth, and love, ſuffer it not. Bleſs the Scriptures, bleſs the arguments, which fill theſe pages. Give, O give me favour in the ſight of the two antagoniſts whom I addreſs. Make me, unworthy as I am, the means of their laſting reconciliation. Remove their prejudices; ſoften their hearts; humble their minds; and endue me with the ſtrength of ſpiritual Sampſon, that, taking theſe two pillars of our diviſions in the arms of praying love, I may bend them towards each other, and preſs them, breaſt to breaſt, upon the line of moderation, till they become one with the truth, and one with each other. When thou hadſt proſpered the endeavours of Abraham's ſervant, to the bringing about the marriage of Iſaac and Rebecca, thou wroughteſt new miracles. Thou didſt melt angry Eſau in the arms of trembling Jacob, and injured Joſeph over the neck of his reſenting brethren. Repeat, good Lord, theſe ancient wonders: Show thyſelf the God of all conſolation. Let me not only ſucceed in aſſerting the evangelical marriage of condeſcending Free-grace and humble Free-will; but alſo in reconciling the contentious divines, who raſhly put aſunder what thou haſt ſo ſtrongly joined together.

O Zelotes! O Honeſtus! My heart is enlarged towards you. It ardently deſires the peace of Jeruſalem and your own. If to-day ye do not deſpiſe the *conſiſtent* teſtimonies of the Fathers, and of our Reformers;—if to-day ye regard the whiſpers of

and the calls of conſcience;—if to-day ye reverence the ſuffrages of the Prophets, the aſſertions of the Apoſtles, and the declarations of Jeſus Chriſt;—if to-day ye hear the voice of God ſpeaking to you by the Spirit of Truth, and by the Prince of Peace; harden not your hearts. You, Zelotes, harden it not againſt Free-will, ſincere obedience, and your brother Honeſtus. And you, Honeſtus, humbly bow to Free-grace, and kindly embrace your brother Zelotes. All things are now ready. Come together to the marriage of Free-grace and Free-will. Come to the feaſt of reconciliation. Jeſus himſelf will be there to turn your bitter waters of jealouſy into the generous wine of brotherly kindneſs. Too long have you begged to be excuſed; ſaying, "I have married a wife;----I have eſpouſed a party, and therefore I cannot come." Party-ſpirit has ſeduced you; put away that ſtrumpet. Eſpouſe Truth; embrace love; and you will ſoon give each other the right-hand of fellowſhip.

I have gently drawn you both with the bands of a man,—with rational arguments. I have morally compelled you with the Spirit's ſword,—the word of God. By the numerous and heavy weights, which fill theſe Scripture Scales, I have endeavoured to turn the ſcale of the prejudices, which each of you has entertained againſt one of the goſpel-axioms. But alas! my labour will be loſt, if you are determined ſtill to riſe againſt that part of the truth, which each of you has hitherto defended. Come, then, when reaſon invites, when revelation binds, when conſcience urges, yield to my plea:—Nay, yield to the ſolicitations of *thouſands*:—For altho' I ſeem to mediate alone between you both, thouſands of well-wiſhers to Sion's peace, thouſands of moderate men, who mourn for the deſolations of Jeruſalem, wiſh ſucceſs to my mediation. Their good wiſhes ſupport my pen; their ardent prayers warm my ſoul; my love for peace grows importunate, and conſtrains me to redouble my intreaties.

O Zelotes,

O Zelotes, O Honeſtus, by the names of *chriſtians* and *proteſtants*, which ye bear;—by your regard for the honour and peace of Sion;—by the bleſſings promiſed to them that love her proſperity;—by the curſes denounced againſt thoſe who widen the breaches of her walls;—by the ſcandalous joy, which your injudicious contentions give to all the claſſes of infidels;—by the tears of undiſſembled ſorrow, which God's deareſt children ſhed in ſecret over the diſputes which your miſtaken zeal has raiſed, and which your obſtinate oppoſition to a part of the truth continues to foment;—by your profeſſed regard for the ſacred Book, which your diviſions lacerate, and render contempt ble;—by the worth of the ſouls, which you fill with prejudices againſt chriſtianity;—by the danger of thoſe, whom you have already driven into the deſtructive errors of the Antinomians and of the Phariſees;—by the Redeemer's ſeamleſs garment, which you rend from top to bottom;—by the inſults, the blows, the wounds which Chriſt *perſonal* received in the houſe of his Jewiſh friends; and by thoſe which Chriſt *doctrinal* daily receives at your own hands;—by the fear of being found proud deſpiſers of one half of God's revealed decrees, and rebellious oppoſers of ſome of the Redeemer's moſt ſolemn proclamations;—by all the woes denounced againſt the enemies of his royal crown, of his bloody croſs;—by the dreadful deſtruction which awaits Antichriſt;; whether he transforms himſelf into an angel of light, artfully to ſet aſide Chriſt's righteous *law*; or whether he appears as a man of God, ſlyly to ſuperſede Chriſt's gracious *promiſes*;—by the horrible curſe which ſhall light on them, who, when they are properly informed, and lovingly warned, will nevertheleſs obſtinately continue to weigh out in *falſe balances* the food of the poor, to whom the goſpel is preached;—and, above all, by the matchleſs love of him, who was in Chriſt reconciling the world unto himſelf, I intreat you, ſuffer the word of reconciliation: be ye reconciled to reaſon and conſcience,

to each other and to me ;—to all the Bible and to primitive Chriſtianity ;—to Chriſt our *King*, and to Chriſt our *Prieſt*. So ſhall all unprejudiced Chriſtians meet and embrace you both, upon the meridian of moderation and proteſtantiſm, which ſtands at an equal diſtance from Antinomian dreams and Phariſaic deluſions.

O Zelotes ! O Honeſtus !—Miſtaken ſervants of God ; if there is any conſolation in Chriſt ; if any delight in truth ; if any comfort of love ; if any fellowſhip of the Spirit ; if any bowels of mercies ; fulfil ye my joy, and the joy of all moderate men in the church militant ! nay, fulfil ye the joy of ſaints and angels in the church triumphant : " Be ye like minded ; having the ſame love ; being of one accord, of one mind. Let nothing be done through ſtrife, or vain glory ; but, in lowlineſs of mind, let each eſteem the other better than himſelf. Look not each on his own things [on the ſcriptures of his favourite ſcale ;] but look alſo on the things of the other," on the paſſages which fill the ſcale defended by your brother. Remember, that if we have all faith, and all external works, without charity we are nothing. Charity ſuffereth long, and is kind ; charity envieth not ; charity ſeeketh not her own ; charity rejoiceth not in iniquity and diſcord, but rejoiceth in truth, even when truth bruiſes the head of our favourite ſerpent,---our darling prejudice. Let then *charity*, never-failing charity, perfect you both in one. Hang on this golden beam, and it will make you a couple of impartial, complete divines, holding together as cloſely, and balancing one another as evenly, as the concordant paſſages which form my Scripture Scales.

My meſſage reſpecting the equipoiſe of the goſpel-axioms, I have endeavoured to deliver with the plainneſs and earneſtneſs, which the importance of the ſubject calls for : If, in doing it, my averſion to unſcriptural extremes, and my love for peaceful moderation, have betrayed me into any unbecoming ſeverity of thought, or aſperity of expreſſion, for-

give

give me this wrong, which I never deſigned, and for which I would make you all poſſible ſatisfaction if I were conſcious of guilt in this reſpect. Ye are ſenſible, that I could not act as a *reconciler*, without doing firſt the office of an *expoſtulator*, and *reprover*: An office this, which is ſo much the more thankleſs, as our very friends are ſometimes prone to ſuſpect that we enter upon it, not ſo much to do them good, as to carry the mace of ſuperiority, and indulge a reſtleſs, meddling, cenſorious, lordly diſpoſition. If unfavourable appearances have repreſented me to you in theſe odious colours, give me leave to wipe them off, by cordial aſſurances of my eſteem and reſpect for you. Yes, my dear, though miſtaken brothers, I ſincerely honour you both for the good which is in you; being perſuaded that your miſtakes ſpring from your religious prejudices, and not from a *conſcious* enmity againſt part of the truth. When I have been obliged to *expoſe* your *partiality*, I have comforted myſelf with the pleaſing thought, that it is a *partiality* to an important *part* of the goſpel. The meek and lowly Saviour, in whoſe ſteps I deſire to tread, teaches me to honour you for the *part* of the truth which you embrace, and forbids me to deſpiſe you, for that which you cannot yet ſee it your duty to eſpouſe. Nay, ſo far as ye have defended *Free-grace* without annihilating *Free-will*, or contended for *Free-will* without undervaluing *Free-grace*, ye have done the duty of evangeliſts, in the midſt of this *phariſaic* and *Antinomian* generation. For this ye both deſerve the thanks of every Bible-chriſtian, and I publicly return you mine. Yes, ſo far as Zelotes has built the *right* wing of Chriſt's palace, without pulling down the *left*; and ſo far as Honeſtus has raiſed the *left* wing, without demoliſhing the *right*; I acknowledge that ye are both ingenious and laborious architects, and I ſhall think myſelf highly honoured, if, like an under-labourer, I am permitted to wait upon you, and to bring you ſome rational and ſcriptural materials, that you may build the temple of goſpel

truth

truth with more ſolidity, more evangelical ſymetry, and more brotherly love, than you have yet done.

God only knows what contemptible thoughts I have of myſelf. It is better to ſpread them before him, than to do it before you. This only I will venture to ſay, in a thouſand reſpects I ſee myſelf vaſtly inferior to either of you. If I have preſumed to uncover your theological ſores, and to pour into them ſome tincture of myrrh and aloes, it is no proof that I prefer myſelf to you. A Surgeon may open an impoſthume in a royal breaſt, and believe that he underſtands the uſe of his ſciſſars and probe better than the king, without entertaining the leaſt idea of his being the king's ſuperior. If I have made *a pair* of Scripture Scales, which weigh goſpel-gold better than your *ſingle* Scales; it no more follows, that I eſteem myſelf your ſuperior, than it follows that an artiſt who makes ſcales to weigh common gold, eſteems himſelf ſuperior to the miniſters of ſtate, becauſe he underſtands ſcale-making better than they.

Horace will help me to illuſtrate the conſiſtency of my reproofs for you, with my profeſſions of reſpect for you. I conſider you, Zelotes, as a one-edged ſword, which cuts down the phariſaic error: and you, Honeſtus, as a one-edged ſcymetar, which hews the Antinomian miſtakes in pieces: But I want to ſee you both as the Lord's *two-edged ſword*; and I have indulged my Alpine roughneſs, in hopes, that [through the concurrence of your candor with the divine bleſſing, which I implore on theſe pages] you will be ground to the other edge you want. This, ye know, cannot be done without ſome cloſe rubbing: and therefore, while ye glitter in the field of action, let not your diſpleaſure ariſe againſt a grinding-ſtone cut from the neighbourhood of the Alps, and providentially brought into a corner of your church, where it wears itſelf away in the thankleſs office of grinding you both, that each of you may be as dreadful to antiomianiſm and to phariſaiſm,

riſaiſm, as the cherub's flaming ſword, which turned, and cut every way, was terrible to the two firſt offenders. So ſhall ye keep the way to the tree of life in an evangelical manner; and inſtead of triumphing over you, as I go the dull round of my controverſial labour, I ſhall adopt the Poet's humble ſaying:

Fungor vice cotis, acutum
Reddere quæ ferrum valet, exſors ipſa ſecandi.

Not that I dare to flaming zeal pretend,
But only boaſt to be the goſpel's friend;
To whet you both to act, and, like the hone,
Give others edge, tho' I myſelf have none.

Or rather, conſidering what the prophet ſays of the impartial hand which weighed feaſting Belſhazzar, and wrote his awful doom upon the wall that faced him, I will pray; "O God, be merciful to me, a ſinner; and when I turn my face to the wall on my dying bed, let not my knees ſmite one againſt the other at the ſight of the killing word, TEKEL: "Thou art weighed in the balances, and art found wanting." Let me not be found wanting either the teſtimony of thy Free-grace, through faith, or the teſtimony of a good conſcience, through the works of faith. So ſhall the Spirit of thy *Free-grace* bear witneſs with my *free-willing* ſpirit, that I am a child of thine, that I have kept the faith, and that in the great Day, when I ſhall be weighed in the Balances of the Sanctuary, I ſhall be found a *juſtified ſinner*, according to the *anti-phariſaic* weights, which fill the *firſt* Scripture Scale; and a *juſtified believer*, according to the *anti-ſolifidian* weights, which fill the *ſecond*.

A SUPPLEMENT

A SUPPLEMENT TO SECTION VIII.

Ending at Page 95.

ZELOTES founds one of his miſtakes chiefly upon three texts, which it may be proper more fully to balance here, on account of the undue ſtreſs which he lays upon them.

1. I have ſuffered the loſs of all things for Chriſt, and do count them but dung, that I may win Chriſt, and be found in him, *not having on mine own* [phariſaic, external] *Righteouſneſs*, which is of the [letter of the Moſaic] law;—[that anti-chriſtian righteouſneſs touching which I was *blameleſs*, when I breathed out threatenings and ſlaughter againſt the diſciples of the Lord.] Compare Phil. iii. 9, with Phil. iii. 6, and Acts ix. 1.

2. Thou meeteſt him that rejoiceth, and *worketh righteouſneſs*, Iſ. lxiv. 4.—Bleſſed are they who are perſecuted *for righteouſneſs ſake:* [that is, for the good *they do*; it being abſurd to ſuppoſe, that the wicked will perſecute the righteous for the good which Chriſt did 1750 years ago] Mat. v. 10.—Solomon ſaid, Thou haſt ſhewed to David my father great mercy, *according as* he walked before thee *in truth and righteouſneſs*, and in uprightneſs of heart with thee, 1 Kings iii. 6.—He ſhall pray unto God, and he will be favourable unto him;—for he will render unto man, *his righteouſneſs*, Job xxxiii. 26.—O man of God, flee theſe things [hurtful luſts] and follow after *righteouſneſs*, godlineſs, &c.—Lay hold on eternal life, 1 Tim. vi. 11, 12.—Who, through faith *wrought righteouſneſs*, Heb. xi. 33.—I have fought the good fight, I have kept the faith, [that worketh by righteous love,] &c. *henceforth* there is laid up for *me a crown of righteouſneſs*, 2 Tim. iv. 7, 8.——

Sow

Sow *to yourſelves in righteouſneſs*, reap in mercy, Hoſ. x. 12.—If the man be poor, thou ſhalt—deliver him his pledge again, that he may ſleep in his own raiment, and bleſs thee; and *it* ſhall be *righteouſneſs unto thee before the Lord thy God*, Deut. xxiv. 12, 13,—*My righteouſneſs* I hold faſt, and will not let it go, Job xxvii. 6.—Bleſſed is he—that *does righteouſneſs* at all times, Pſalm cvi. 3.—Who ſhall dwell in thy holy hill? He that walketh uprightly, and *worketh righteouſneſs*, Pſalm xv. 1, 2.—*Righteouſneſs* delivereth from death.—The wicked ſhall fall by his own wickedneſs. The *righteouſneſs of the upright* ſhall deliver them, Prov. xi. 4, 5, 6.---Ye are his ſervants whom ye obey, whether of ſin unto death, or of *obedience unto righteouſneſs*, Rom. vi. 16.---He that miniſtereth ſeed to the ſower, &c. increaſe the fruits of *your righteouſneſs*, 2 Cor. ix. 10. He hath given to the poor, *his righteouſneſs* remaineth for ever, ibid. verſe 9.---If the wicked will turn from all his ſins, &c. and keep all my ſtatutes, &c. all his tranſgreſſions ſhall not be mentioned unto him: In *his righteouſneſs that he hath done*, he ſhall *live*, Ezek. xviii. 21, 22.---That ye may be ſincere, and without offence, being filled with the *fruits of righteouſneſs*, which are by Jeſus Chriſt to the glory of God, Phil. i. 10, 11.---Except *your righteouſneſs* ſhall exceed the righteouſneſs of the phariſees, ye ſhall in no caſe enter into the kingdom of heaven, Matt. v. 29.---Little children, let no man deceive you, he that *doth righteouſneſs* is righteous, even *as he* [Chriſt] *is righteous*, 1 John iii. 7. [Now Chriſt is righteous in reality, and not by antinomian imputation.]

They who ſuppoſe therefore, that St. Paul prays, he might not be found before God in *his own* evangelical righteouſneſs, or in *his own* perſonal obedience of faith, make him deceive his own ſoul, and contradict not only the prophets, but himſelf, St. John, and Jeſus Chriſt.

1. Them

1. Them that have obtained like precious faith with us, through the righteouſneſs [i. e. thro' the righteous mercy and truth] of God, and our Saviour Jeſus Chriſt, 2 Pet. i. 1.

2. I the Lord ſpeak *righteouſneſs*, I declare things that are *right*, Iſa. xlv. 19---In thy *faithfulneſs* anſwer me, *and in thy righteouſneſs*, Pſ. cxliii.----The wrath of man worketh not the *righteouſneſs of God*, James i. 20.----Seek ye firſt the kingdom of God and *his* [God's] *righteouſneſs*, [that is, according to the context, Seek ye poverty of ſpirit, and the holineſs deſcribed in the Sermon on the Mount,] Matt. vi. 33.---It had been better for them not to have known *the way of righteouſneſs*, than after they have known it, to turn from the *holy commandment* delivered unto them, 2 Pet. ii. 21.---By faith Noah moved with fear *prepared an Ark*, &c. [i. e. obeyed] by the which he, &c. became heir of *the righteouſneſs which is by faith*, Heb. xi. 7. Thus ſays the Lord, thy Redeemer;---O that thou hadſt *hearkened to my commandments!* then had thy peace been as a river, and *thy righteouſneſs* as the waves of the ſea, Iſa. xlviii. 17, 18.---*My righteouſneſs* ſhall anſwer for me [Jacob] in time to come, Gen. xxx. 33.---Noah was a juſt [righteous] man, and perfect in his generation, and Noah *walked* with God.---And the Lord ſaid to Noah, Come thou, &c. into the Ark, *for thee have I ſeen righteous before me* in this generation, Gen. vi. 9.---vii. 1.

1. We pray you in Chriſt's ſtead, be ye reconciled to God: for he hath made him to be *ſin* [that is, a ſin-offering] for us, who knew no ſin; that we might be made *the righteous* [people] of God in him, 2. Cor. v. 20. 21.

2. His own ſelf *bare our ſins* in his own body on the tree, *that* we being dead to ſin, ſhould *live to righteouſneſs*, 1 Pet. ii. 24.---I will make thy officers peace, and thy exactors *righteouſneſs*, Iſa. lx. 17.---All thy commandments are *righteouſneſs*,

righteouſneſs, Pſalm cxix. 172.----He that ſaith unto the wicked, Thou art *righteous*; him ſhall the people curſe, nations ſhall abhor him, Prov. xxiv. 24.---Put on the new man, which after God is created in *righteouſneſs* and true holineſs, Eph. iv. 24. ---Chriſt gave himſelf for us, that he might redeem us from all iniquity, and [make us the righteous *people* of God in himſelf, or to ſpeak without a figure] purify unto himſelf a peculiar people zealous of good works, Titus ii. 14.---He hath raiſed up a horn of ſalvation for us,- -to perform the mercy promiſed, that we, &c. [might be made the righteous *people* of God, or, as Zacharias expreſſes it] that we might ſerve him without fear; in holineſs and *righteouſneſs* before him, all the days of our life, Luke i. 69, 72, 74, 75.

I hope, the balance of the preceding Scriptures abundantly ſhews, that Zelotes miſtakes the genuine, obvious meaning of Phil. iii. 9. 2 Peter i. 1. and 2 Cor. v. 21. when he ſuppoſes that theſe paſſages evince the truth of the Antinomian imputation of righteouſneſs, which he ſo ſtrenuouſly contends for. Should there be any other paſſage of this nature, which has eſcaped my notice; I beg that Zelotes's admirers will not impute the omiſſion to diſingenuity! my ſincere deſire being to do juſtice to every portion of the Scripture, and not artfully to conceal any part of the anti-phariſaic and anti-ſolifidian truth.

APPENDIX

APPENDIX to Page 327. Section xxi.

Containing Dr. Whitby's teſtimony concerning the antiquity of the Doctrine of *Free-will*, evangelically connected with the Doctrines of *Free-grace* and *Juſt-wrath*; and ſome remarkable quotations from the Fathers.

SINCE the preceding pages have been printed, Providence has thrown in my way Dr. Whitby's *Diſcourſe* on the points of doctrine which are balanced in the Scripture Scales. He highly deſerves a place among the modern divines who confirm the contexts of Sect. xxi. concerning the antiquity of the doctrine of *Free-will*, evangelically connected with the doctrines of *Free-grace*, and *Juſt-wrath*. I therefore produce here the following extract from his uſeful book: Second Edition, printed in London, 1735.

In the Preface, page 3, he ſays, with reſpect to the leading doctrines of Election and Reprobation, in which he entirely diſſents from Calvin, "I found I ſtill ſailed with the ſtream of antiquity, ſeeing only one, St. Auguſtin, with his two boatſwains, Proſper and Fulgentius, tugging hard againſt it, and often driven back into it by the ſtrong current of Scripture, Reaſon, and Common-ſenſe." As a proof of this, the Doctor produces, among many more, the following quotations from the Fathers, which I tranſcribe only in Engliſh: referring thoſe who will ſee the Greek or Latin, to the Doctor's Diſcourſes, where the books, the pages, and the very words of the Fathers, are quoted.

Page 95, &c. Dr. Whitby ſays, "They [the Fathers] unanimouſly declare, that God hath left in the power of man, "To turn to vice or virtue," ſays *Juſtin Martyr*:—"To chuſe or to refuſe faith and obedience, to believe or not," ſays *Ireneus*,

Clemens

Clemens Alexandrinus, *Tertullian*, and St. *Cyprian*: —That every one, &c. "renders himself either righteous or disobedient," says *Clemens* of Alexandria.—That God hath left it in our power "to turn to, or from good;—to be good or bad, to do what is righteous or unrighteous." So *Athanasius*, *Epiphanius*, *Macarius*, St. *Chrysostom*, *Theodoret*, and *Cyril* of Alexandria.—That "our happiness or punishment depends on our own choice:" that "it is our own choice to be a holy seed: or the contrary; to fall into hell, to enjoy the kingdom, to be children of the night, or of the day:—By virtue to be God's, or by wickedness to be the devil's children;" so *Cyril* of Jerusalem, *Basil*, *Chrysostom*, and *Gregory Nyssen*. That we are vessels of wrath, or of mercy, "from our own choice; every one preparing himself to be a vessel of wrath from his wicked inclination; or to be a vessel of divine love by faith; because they have rendered themselves fit for [rewarding] mercy." So Origen, Macarius Chrysostom, Œcumenius, and Theophilact."

Page 336, &c. The Doctor has the following words, and striking quotations.—"All these arguments [for the freedom of the will of man] are strongly confirmed by the concurrent suffrage, and the express and frequent declarations of the Fathers. —Thus *Justin Martyr* having told us, that man would not be worthy of praise or recompence, "did he not chuse good of himself, nor worthy of punishment for doing evil, if he did not this of himself," * says, "This the Holy Spirit has taught us by

* This good Father, to guard the doctrine of *grace*, as well as that of *justice*, should have observed, that Free-grace is the *first cause*, and Free-will the *second*, in our choice of moral *good*; but that Free-will is the *first cause* in our choice of moral *evil*. Forgetting to make these little distinctions, he has given the Calvinists just room to complain, and has afforded the Pelagians a precedent to bear hard upon the doctrine of grace. Should some prejudiced reader think, that this doctrine ascribes too much to man, because it makes Free-will a *first cause* in the choice of moral evil: I answer two things: 1. To maket God

by Moſes in theſe words; "See, I have ſet before thee good and evil; chuſe the good;"—*Clemens Alexandrinus* ſays, "The propheſy of Iſaiah ſaith, *If you be willing*, &c. demonſtrating that both the choice and the refuſal, (viz. of faith and obedience, of which he there ſpeaketh) are in our power."—*Tertullian* pronounces them "unſound in the faith, corrupters of the chriſtian diſcipline, and excuſers of all ſin, who ſo refer all things to the will of God, by ſaying nothing is done without his appointment, as that we cannot underſtand that any thing is left to ourſelves to do."—St. *Cyprian* proves [Credendi vel non credendi libertatem in arbitrio poſitam] that to believe or not, was left to our own free choice, from Deut. xxx. 19, and Iſaiah i. 19. —*Theodoret* having cited theſe words of Chriſt, If any man thirſt, let him come to me and drink, adds, "Ten thouſand things of this nature may be found both in the Goſpels, and the other writings of the Apoſtles, clearly manifeſting the liberty and ſelf-election of the nature of man."—St. *Chryſoſtom* ſpeaks thus, "God ſaith, *If you will*, and *If you will not*, giving us power, and putting it in our own option to be virtuous or vicious. *The Devil ſaith*, "Thou canſt not avoid thy fate: *God ſaith*, I have put before thee fire and water, life and death,

the *firſt cauſe* of moral evil, is to turn Manichee, and aſſert, that there is an *evil*, as well as a *good principle* in the Godhead. 2. When we ſay, that Free-will chuſes moral evil of itſelf, without neceſſity, and is, of conſequence, the *firſt cauſe* of its own evil choice; we do not mean that Free-will is its own *firſt cauſe*. No: God made the free-willing ſoul, and freely endued man with the power of chuſing without neceſſity. Thus God's ſupremacy is fully ſecured: if therefore, in the day of probation, we have the caſt, when good and evil are ſet before us; our Free-will is not placed on a level with God by his tremendous power; but we place ourſelves voluntarily *under* the rewarding ſceptre of Free-grace, or the iron rod of Juſt-wrath. By this means, God maintains both his ſovereignty as a king, and his juſtice as a judge; while man is ſtill a ſubject fit to be graciouſly rewarded, or juſtly puniſhed, according to the doctrines of *Free-grace* and *Juſt-wrath*.

ſtretch

ſtretch forth thy hand to whether of them thou wilt. *The Devil ſays*, It is not in thee to ſtretch forth thy hand to them."—St. *Auſtin* proves from thoſe words of Chriſt, "Make the tree good, &c. or make the tree evil [in noſtra poteſtate ſitum eſſe mutare voluntatem] that it is put in our own power to change the will." It would be endleſs to tranſcribe all that the Fathers ſay upon this head.—*Origen* is alſo copious in this aſſertion: For, having cited thoſe words, "And now, Iſaac, what does the Lord thy God require of thee?" he adds, "Let them bluſh at theſe words, who deny that man has free-will. How could God require that of man, which he had not in his power to offer him?" And again, "The ſoul (ſaith he) does not incline to either part out of neceſſity, for then neither vice nor virtue could be aſcribed to it; nor would its choice of virtue deſerve reward; nor its declination to vice, puniſhment. But the liberty of the will is preſerved in all things, that it may incline to what it will; as it is written, Behold I have ſet before thee life and death." St. *Auguſtin* alſo, from many paſſages in which the ſcripture ſaith, *Do not ſo* or *ſo*; or *do this*, or *that*, lays down this general rule, "That all ſuch places ſufficiently demonſtrate the liberty of the will:" And this he ſaith againſt them [qui ſic gratiam dei defendunt, ut negent liberum arbitrium] who ſo aſſerted the grace of God, as to deny the liberty of the will."

Page 340. "They [the Fathers] add, that all God's commands and prohibitions, &c. would be vain and unreaſonable, and all his puniſhments unjuſt, and his rewards groundleſs, if man, after the Fall, had not ſtill the liberty to do what is commanded, and forbear what is forbidden. For, ſaith Auguſtin, "The divine precepts would profit none, if they had not Free-will, by which they doing them, might obtain the promiſed rewards, &c. Theſe precepts cut off men's excuſe from ignorance, &c." but then, "Becauſe others (ſaith he) accuſe God of being wanting in giving them power

to do good, or inducing them to ſin;" againſt theſe men he cites that known paſſage of the Son of Sirach, "God left man in the hands of his counſel, if he would to keep the commandments," &c. And then he cries out, "Behold, here, a very plain proof of the liberty of the human will! &c. for how does he command, if man hath not Free-will or power to obey?—What do all God's commands ſhew, but the Free-will of man? For they would not be commanded, if man had not that freedom of will by which he could obey them." And therefore in his book *De Fide*, againſt the Manichees, who denied that man had free-will, and that it was *in his power to do well or ill*, he makes this an indication of their blindneſs: "Who (ſaith he) will not cry out, that it is folly to command him, who has not liberty to do what is commanded; and that it is unjuſt to condemn him, who has it not in his power to do what is required! And yet theſe miſerable men [the Manichees] underſtand not that they aſcribe this wickedneſs and injuſtice to God."—Clemens of Alexandria declares, "that neither praiſes nor reprehenſions, rewards or puniſhments, are juſt, if the ſoul has not the power of chuſing or abſtaining, but evil is involuntary." Yea, he makes this "the very foundation of ſalvation, without which there could be neither any reaſonable baptiſm, nor divine ordering of our natures, becauſe faith would not be in our own power:"—"The ſoul (ſays *Origen*) acts by her own choice, and it is free for her to incline to whatever part ſhe will; and therefore God's judgment of her is juſt, becauſe of her own accord ſhe complies with good or bad monitors."—One of theſe two things is neceſſary (ſaith *Epiphanius*) either that, a neceſſity ariſing from their being born, there ſhould be no judgment, becauſe men act not freely; and if laws be juſtly made by God, and puniſhments threatened to, and inflicted on the wicked, and God's judgments be according to truth, there is no fate, for therefore is one puniſhed for his ſins, and another praiſed for his good works,

becauſe

becauſe he has it in his power to ſin or not."—For how (ſays *Theodoret*) can he juſtly puniſh a nature [with endleſs torments] which had no power to do good, but was bound in the bonds of wickedneſs." And again, God having made the rational nature with power over its own actions, averts men from evil things, and provokes them to do what is good by laws and exhortations, but he does not neceſſitate the unwilling to do what is better, that he may not overturn the bounds of nature." Innumerable are the paſſages of this nature, which might be cited from the Fathers."

Page 361, &c. The Doctor produces again many quotations from the Fathers, in defence of liberty. Take ſome of them. " *Juſtin Martyr* argues,—" If man has not power by his free choice to avoid evil, and to chuſe the good, he is unblameable whatſoever he does."—*Origen*, in his Diſſertation againſt Fate, declares that, " the aſſerters of it do free men from all fault, and caſt the blame of all the evil that is done upon God."—*Euſebius* declares, that " this opinion abſolves ſinners, as doing nothing on their own accords which was evil; and would caſt all the blame of all the wickeduefs committed in the world upon God, and his providence." —" That men lie under no neceſſity from God's foreknowledge [which was of old the chief argument of the Fataliſts, eſpouſed of late by Hobbs, and is ſtill made the refuge of the predeſtinarians,] may be thus proved, (ſaith *Origen*) becauſe the prophets are exhorted in the Scripture to call men to repentance, and to do this in ſuch words, as if it were unknown whether they would turn to God, or would continue in their ſins; as in thoſe words of Jeremiah, *Perhaps they will hear, and turn every man from his evil way:* And this is ſaid, not that God underſtood not whether they would do this or not, but to demonſtrate the almoſt equal balance of their power ſo to do, and that they might not depend, or remit of their endeavours by an imagination that God's foreknowledge laid a neceſſity upon them,

them, as not leaving it in their power to turn, and ſo was the cauſe of their ſin."—"If men (ſays *Chryſoſtom*) do pardon their fellow-men, when they are neceſſitated to do a thing, much more ſhould this be done to men compelled by fate [or by decrees] to do what they do; for if it be abſurd to puniſh them, who by the force of barbarians are compelled to any action, it muſt be more ſo to puniſh him who is compelled by a ſtronger power."—"If fate be eſtabliſhed (ſays *Euſebius*) philoſophy and piety are overthrown."

Page 364, the Doctor adds: "Though there is in the rational ſoul a power to do evil, "it is not evil on that account, (ſaith Didymus Alexandrinus) but becauſe ſhe will freely uſe that power! and this is not only ours, but the opinion of *all* who ſpeak orthodoxly of rational beings."—Auguſtin lays down this, as the true definition of ſin: "Sin is the will to obtain or retain, that which juſtice forbids, and from which *it is free* for us to abſtain." Whence he concludes, that "No man is worthy of diſpraiſe or puniſhment, for not doing that, which he has *not power* to do: and that if ſin be worthy of diſpraiſe or puniſhment, it is not to be doubted, [tunc eſſe peccatum cum et liberum eſt nolle,] that our choice is ſin, when we are free not to make that choice. Theſe things (ſaith he) the ſhepherds ſing upon the mountains, and the poets in the theatres, and the unlearned in their aſſemblies, and the learned in the libraries, and the doctors in the ſchools, and the Biſhops in the churches, and mankind throughout the whole earth."

I conclude this extract by accounting for Auguſtin's inconſiſtency. He was a warm man. And ſuch men, when they write much, and do not yet *firmly* ſtand upon the line of moderation, are apt to contradict themſelves, as often as they uſe the armour of righteouſneſs on the right hand and on the left, to oppoſe contrary errors. Hence it is, that when Auguſtin oppoſes the Manichees, who were rigid bound-willers, he ſtrongly maintained

Free-will

Free-will with Pelagius: and when he oppoſed the Pelagians, who were rigid free-willers, he ſtrongly maintained bound-will and neceſſity with Manes. The ſcripture doctrine of Free-will lies between the error of Pelagius and that of Manes. The middle way between theſe extremes is, I hope, clearly pointed out in Section xx.—Upon the whole, he muſt be perverſe, who can caſt his eyes upon the numerous quotations which Dr. Whitby has produced, and deny that the Fathers held the doctrine of the Scripture-ſcales with reſpect to Free-will; and that, if they leaned to one extreme, it was rather to that of the Pelagians, than to that of the rigid bound-willers, who clothe their favourite doctrine of Neceſſity, with the ſpecious names of invincible Fate, and irrevocable Decrees of abſolute Predeſtination.

A COPIOUS INDEX TO THE SCRIPTURE SCALES.

IN the ADVERTISEMENT prefixed to the Firſt Part, and in the EXPLANATION prefixed to the Second Part, the names *Zelotes*, *Honeſtus*, &c. and the words *Phariſaiſm*, *Antinomianiſm*, &c. are explained.

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* When I wrote the firſt Checks I had not ſufficiently attended to this difference. Whatever claſhes there with it I now renounce as a remnant of Calvinian confuſion.

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